

ST. MARY'S CHURCH

IN THE HIGHLANDS

A HISTORY

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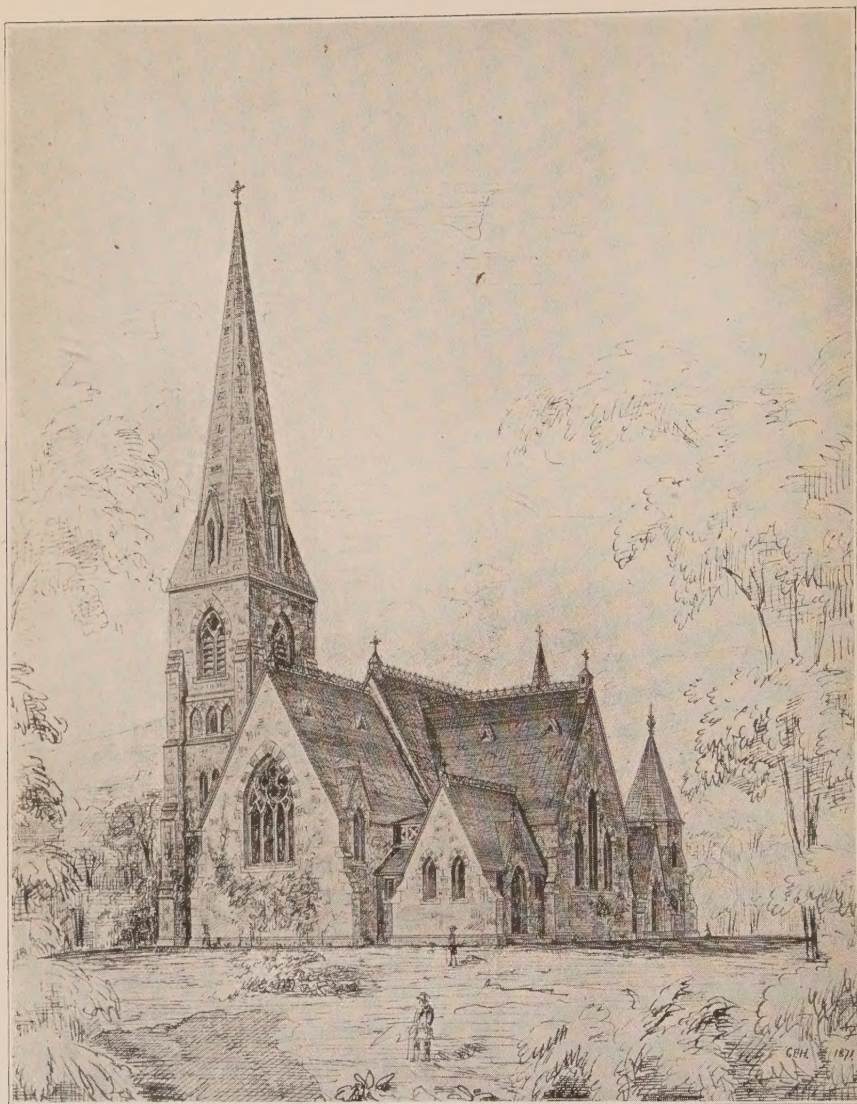
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THE PRESENT CHURCH OF ST. MARY'S IN THE HIGHLANDS
Erected in 1868

St. Mary's Church in the Highlands

COLD SPRING-ON-THE-HUDSON

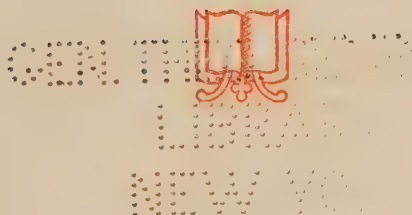
NEW YORK

A History

WRITTEN AND PUBLISHED BY

ELBERT FLOYD-JONES, M. A., S. T. B.

RECTOR



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THIS BOOK IS DEDICATED

WITH MUCH AFFECTION AND ESTEEM

TO THE

WARDENS, VESTRYMEN AND CONGREGATION OF
ST. MARY'S CHURCH IN THE HIGHLANDS,

whose undaunted faith, devoted zeal and loyal, loving service have carried on unchanged, the early traditions of that marked fidelity and nobility of endeavor, as shown in the vision and ideals of those stalwart and sturdy lives of the past, whose splendid sense of their obligations has been the foundation upon which the parochial superstructure, that is to-day our just and proper pride, has been erected.

INTRODUCTION

THE publishing of a parochial history has ceased to be an unusual occurrence in the field of semi-religious literature. It must be conceded that the desire which inspires this kind of writing originated with something far deeper, truer and more commendable than a mere laudatory survey of the incidents of the past, however noteworthy, but rather should be interpreted as the joy of a triumphant faith, which discerns the hand of God's guidance and the strong action of His Will, working in the illustrious lives and notable events of by-gone days, the proof that is furnished so unmistakably and indubitably in the evidence of history, of that divine Providence who, moving through the ages, "ordereth all things both in heaven and in earth."

The compiling of the historical events, as set forth in the following pages, has emanated from the desire to preserve intact, and perpetuate for the benefit of present and future generations, the record, so far as it can be authentically obtained, of the origin, growth, experiences and development of a parish, whose roots run far back into the past. With that end in view, it has been the aim of the writer to collect such materials, from the sources at his command, and fashion them together into an historical structure, as may prove to be of special

Introduction

interest to those whose early memories and tender associations are bound up in a church, the history of which they have helped to create.

The parish of St. Mary's in the Highlands has a long and honorable record. In many cases it has had a conspicuous membership and has been associated with some notable events. Having lately passed the seventy-fifth milestone of its life, it is now pushing on to the dignified place of being one of the centennial parishes in the diocese of New York. Because of the dignity of its position, the lustre of its record, and the memorable achievements occurring in the past, there seems ample justification for the recording and preserving of such facts which are connected with scenes and incidents that are stamped with more than a local value.

The arousing of a proper regard for those events, which testify in a language all their own, to the direct and influential movement of the divine spirit of God, will be an ample compensation for any labor expended upon the construction of this book.

The writer here desires to make a grateful acknowledgment to all those, both members of the parish and otherwise, who, in one way or another, have assisted him in the shaping and accomplishing of his task. Particularly, he would express his obligations to the senior warden of the church, Gouverneur Kemble, Esq., for many valuable suggestions, and much helpful cooperation.

ELBERT FLOYD-JONES.

St. Mary's Rectory,
1920.

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CHAPTER I.

THE EARLY YEARS IN THE HISTORY OF COLD SPRING

THE search for records of events pertaining to the time when the village of Cold Spring originated, about a century ago, reveals, unfortunately, a somewhat sterile field. The first mention of the name "Cold Spring" appears in the minutes of a meeting in "Philipse's Precinct," April, 1772, at which a highway master was chosen for the road from the "Cold Spring" to the Post Road from New York to Albany. Just what Cold Spring was referred to here does not appear. But very limited data exists bearing upon those somewhat obscure days. Except for the country surrounding it, with all its matchless beauty and scenic attractiveness, which the hand of time cannot change, Cold Spring now possesses little in common with those days which are to be treated of in the following chapter.

At the opening of the nineteenth century only a hamlet of a few houses, most of which were down by the shore of the river, at the foot of what subsequently became the Main Street of the village, marked the spot, then not much more than a wilderness, and formed the *nucleus* of what subsequently developed into a thriving community of industrial fame, known throughout this country and in many parts of the world as associated with one of the great cannon foundries of that time.

The village of Cold Spring, which has no rival along the river for the beauty of its situation, is located upon

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land which was patented to Adolph Philipse by a grant dated June 17th, 1677. It undoubtedly takes its name from a spring unusually cold and copious in its flowing, still existing near the railroad station, its waters being used extensively to refresh the freight locomotives of the New York Central for a new pull, and which is considered by many engineers as being the best water for their purpose along the line.

There is a tradition that sloops passing up and down the river would often stop at this famous spring and fill their water tanks.

Frederick Philipse, a descendant of the patentee, had the general charge of the estate in this vicinity, being the first male member of the family to reside here. He laid out most of the streets, sold the lots and regulated to a certain extent the advance of the village, down to the time when it was incorporated, April 22nd, 1846.

The village is romantically situated in the most beautiful part of the valley of the Hudson River, winding in its graceful curvature, surrounded by those often cloud-capped mountains, from the tops of which the summer lightings dance and play. It has been highly favored in its position by having been picturesquely placed amid natural beauties, bountifully given by the hand of the Divine Architect, embalmed in the verse of Drake, Willis and others. Besides the grandeur and sublimity of scenery, the village occupies soil sacred to the recollections of famous men and events, and is charged with historical memories. Part of the army of Washington found its abiding place here in the momentous days of the first American war for freedom.

The first house to be occupied in this locality was built



AN EARLY PICTURE OF COLD SPRING

From a pen and ink sketch made by Thomas K. Wharton, about 1834, in a private journal, the property of the New York Public Library and printed here by permission.

by Thomas Davenport, who came from England about 1715 and settled in the Highlands on a large tract of land now covered by the village of Cold Spring. His son was a member of the first vestry of the united churches of St. Peter's, Peekskill, and St. Philip's, Garrisons. This pioneer dwelling was constructed of logs, hewn from the forests and crags in the vicinity. It was said to have been located not far from the property of Marvin Wilson, now occupied by the family of Dr. Edwin Everett Smith. But it had a short existence, being destroyed by fire not long after its occupancy. There is a pathetic tradition of the calamitous event, which pictures the woeful and desolate feeling of this homeless family, as they stood around the ashes of their old hearth stone, with no neighbors to extend the rights of hospitality and no provision for the morrow.

There is an historical reminiscence that has been preserved, which notes particularly two other houses of that time, one built in 1760, a few rods from the site of the home of Thomas Davenport, and the other built in 1795, on the south side of what is now Main Street of the village, occupied in later years by Asa Truesdell, and used in 1817 by Gouverneur Kemble, president of the West Point Foundry, as an office.

The early settlers of this neighborhood were plain people, whose lives were simple and whose wants were few, but their nearness to the river made it possible for them to obtain many things, which, for those days, would be considered luxuries, being brought up the river from New York by sloops, the usual means of transportation of that time.

As early as 1802 the resources of America were being

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rapidly developed. The value of the borders of the Hudson River were soon discovered by commercial prospectors. It was not long before this neighborhood attracted several families. From 1805 up to the war of 1812 there were some five or six homes here which comprised the whole of the village. About 1815 the first road was built from Cold Spring to Patterson across the county, passing from the river eastward, and running through much of the property of Adolph Philipse. At certain places toll gates were placed, the origin of that particular type of road designated a "turnpike," "turnpike" being another name for tollgate. This road formed part of our present Main Street. It was used considerably for the transporting of produce from other parts of the country. In 1815 there was no manufacturing carried on within the limits of the town and the products from the growing farms found inconvenient markets.

Early in the winter of 1816 a rumor was circulated that an iron foundry was to be established somewhere in this locality, for the making of cannon. At first the report gained little credence, as the small settlement on the banks of the river scarcely seemed prophetic of anything so great; but there appeared to be some basis for the news since it was understood that an industry was to be started near West Point for the fabricating of large guns.

We can to-day appreciate the great excitement which prevailed when the news came that a piece of property on the river, owned by Frederick Philipse, was being examined for the purpose of establishing the contemplated works. A company was formed, consisting of Gouverneur Kemble, William Kemble, his brother,

William Young and others, which subsequently was incorporated and known as the West Point Foundry Company. A hundred and fifty acres of land were purchased and became, until this day, the site of the West Point Foundry.

The establishing of this industry in the summer of 1817 was the greatest epoch in the history of Cold Spring. By the signing of the first contract for guns, July 17th, 1820, an era of great prosperity was inaugurated, which lasted for many years, until amid the changes and chances of this changing world, circumstances brought its vicissitudes, and with them came a reversal of many years of affluence, through which the village passed.

At the very outset of the locating of the foundry here, success began to smile upon the enterprise. Houses for operatives sprang up quickly with the result that, in the first year of the operation of the foundry, the local school had increased 200 per cent.

Thus a prosperous village was reclaimed from the wilderness about Cold Spring, though at first on somewhat circumscribed territory, since all the houses for the use of its employees were built by the West Point Foundry Company upon its own property. Some of these houses still remain in Furnace Street and elsewhere. These dwellings made a great change in the population of the village and were soon occupied.

But even these houses soon proved inadequate for the rapid inflowing of people and presently one house after another appeared throughout the village, which grew phenomenally fast. In 1837 the decision was made to consolidate here some departments of the foundry which had been operated in New York. This determination

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increased the inhabitants of the place very largely, and made it a commercial and manufacturing center of considerable importance. Streets were cut through, churches were established, stores multiplied, and Cold Spring became an industrial hive, around which the village flourished and prospered, maintaining a steady growth, until in 1855 it had a population of 2,240, four churches, one district school, one seminary for young women, two attorneys, two physicians, one printing office, three hotels, ten stores, two clothing stores, two drug stores, a Masonic Lodge, one lumber and coal yard, and two feed and flour stores.

CHAPTER II.

THE CHURCH OF THE UPPER ROOM.

IN 1814 the religious conditions of Philipstown were painfully limited. There were only two houses of worship in a township the largest in the county, twelve miles in length and eight in breadth, containing 3,129 people. One of these was an Episcopal Church, erected at a place called Pleasant Valley, and the other, a Methodist, in a spot called "The Highland Village" on the Post Road from New York to Albany. The author of a narrative of the religious state of the county of Westchester, Putnam and Dutchess in the State of New York, 1814, found in the theological library of Harvard College, writes:

The moral state of the people is *deplorable*. They hear but little preaching of any sort. A part of the Methodist circuit called the "Courtlandt Circuit" lies in this town, and of course a few neighborhoods have preaching by ministers of that denomination, once in two weeks. Several neighboring Baptist ministers visit the town occasionally, and preach at three different places, at each of which there is a small church, formed within a few years past, through their means. The number of professors in the three churches is about 100, without any settled minister at present, and also without any house of worship. The three places alluded to are Peekskill Hollow, Canopus Hollow and the "High Lands." The churches at present are in a very broken state.

There is a tradition that the first religious meetings

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within the limits of the present village of Cold Spring were held in the house of Thomas Sutton, whose wife was a Methodist. This house stood near the popular home of F. P. James. It is generally supposed that these services were of the nature of cottage meetings of prayer and song, and did not consist of what would to-day be termed services.

The commercial success of their venture did not blind the eyes of the owners of the foundry, who were men of strong religious convictions, to the spiritual needs and obligations of their employees. Provision was soon made for regular and systematically conducted services. The superintendent of the foundry at this time was William Young, a North of Ireland countryman, and a Presbyterian, liberal in his views. Under his direction a large room used as a pattern shop, over the boring mill, one of the original buildings of the foundry, was equipped for the purpose of holding services. These services were conducted jointly by members of the Episcopal, Presbyterian and Baptist Churches. The Methodists used a private house. Here, Sunday after Sunday, in an earnest and beautiful spirit of love, unity and harmony, little gatherings of the faithful assembled, who were willing to make some effort and sacrifice for their religious privileges in days when they were not so easily obtained as now, and perhaps for that reason were often more appreciated. The approach to this upper room was by stairs running like Oriental buildings, outside, climbed by the faithful at the hour of prayer.

Frequently these services, in the absence of an ordained clergyman would be conducted by Gouverneur Kemble, the president of the foundry, whose interest in the wel-



EARLY BUILDINGS OF THE WEST POINT FOUNDRY

It was in the upper part of one of these buildings that public services were first held in Cold Spring. From a pen and ink sketch made by Thomas K. Wharton, a friend of Gouverneur Kemble, in 1832, in a private journal, the property of the New York Public Library and printed here by permission.

fare of his men was one of his most notable characteristics. Once in three weeks the Rev. Mr. Owen, who had a charge in Patterson, Putnam County, came over and ministered to the Presbyterians, becoming a great favorite with the men. Elder Warren of the Baptist Church at Kent cared for the religious needs of the Baptists. Who shepherded the small flock of Episcopalians here at that time is not known, as even the services at Garrisons, where there was an organized mission, were held very irregularly.

Thus the Church in Cold Spring, like the Holy Catholic Church throughout the world, started in an upper room, and in this upper room services were regularly carried on with a sincerity and a fervor which we can well believe pervaded the religious gatherings of those times.

CHAPTER III.

THE UNION CHURCH.

WITH the increase of population, which the seven years following the establishment of the foundry had witnessed, a steady and fervent desire arose in the minds of the thoughtful and religious for a house to be set apart for the exclusive worship of Almighty God. In 1825 this ardent wish began to assume a definite form. An appeal was circulated, calling for subscriptions to aid in the building of a sanctuary which should be free to all Protestant religious belief. The committee went at their task, which was a labor of love, vigorously, and with much consecration of spirit. By the following year the funds had been secured, a site selected, the building commenced, and in eighteen months a substantial structure of stone, with a cedar roof, was completed and still stands where it was placed, on a rocky promontory near the steamboat wharf now owned by the village, since passing through many ignominious changes, much weatherbeaten, but proof to the storms of nearly a century. It is now one of the oldest buildings in Cold Spring, and is an enduring witness testifying to the energies and exertions of those strong minded, stout hearted Christian people of that time.

Oliver Elwell, a carpenter and builder of considerable note, who erected the first buildings of the foundry, was the builder of this structure. His grand daughter, Miss Mary Briggs, still survives him, and is one of the most



THE UNION CHURCH

The first church building in Cold Spring, erected in 1826

devoted members of the Parish of St. Mary's in the Highlands.

At first it was intended to erect a frame structure. The huge beams and posts were contributed by different people interested in the enterprise, and the work of building had already begun when the plans were changed by the decision to build of more durable material. When this church was completed in 1826 there was no regular clergyman stationed here. At first the services consisted of prayer meetings and the reading of the liturgy of the Church of England. Occasionally sermons were delivered by different clergymen whose names are not remembered. Some of these were men who subsequently became conspicuous in their calling. Bishop Onderdonk of the Diocese of New York frequently visited the church, preaching, confirming and celebrating the Holy Communion.¹

There is a tradition that Mass was celebrated for the Roman Communion in this same building as early as 1830. But the place for holding it was not pleasing to the members of that church, and about this time Father O'Reilley, the priest in charge of congregations at Newburgh and Highland Falls, going to his Cures by boat, started a movement here for the erection of a church. Gouverneur Kemble was very much interested in the project, as a number of his operatives at the foundry belonged to that communion. He chose and gave the site and selected, it is said, the plan of Tuscan architecture, helping in other ways to bring the effort for the building to a successful completion. On Sunday, September 21st,

¹ "In the afternoon, for the Parish of St. Mary's, preached in the Presbyterian Meeting House, Cold Spring, Putnam County."

From Convention Journal, 1841.

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1834, the church was consecrated, and it still stands today in a commanding position on the river's bank, in a lamentably neglected and demolished condition.

In commenting upon Mr. Kemble's paternal superintendence, while the construction of this building was in progress, the *New York Mirror* of November 8th, 1834, makes this significant reference:

It bears testimony to the liberal and philanthropic spirit which, overlooking the metaphysical requirements of religion, resorts to its spirit and essence and recognizes all the worshippers of one Creator, and one Saviour of the world, as fellow Christians who, however they may differ in modes and forms, look up to the same eternal source in this life and the life everlasting.

The sacred vessels used for sacramental purposes in the Union Church on the river were a pewter communion service which is one of the treasured relics of those bygone days. It is now owned by the Presbyterian Church, and was used by its members for many years until replaced by modern vessels of silver. It is said that the Rev. T. Dewitt Talmadge, a celebrated Brooklyn preacher of the Congregational Church, when a seminary student, sometimes officiated here. Among the different bodies of Christians using this early building, (which never possessed any appropriate name), there would needs be some difference of opinion, which was reflected at the time of its construction in a controversy as to what should be the form and design of the pulpit, a discussion happily brought to a peaceful settlement by the tact and skill of the builder. By a mutual agreement, the Presbyterians, being the most numerous, used



PEWTER COMMUNION VESSELS AND COMMUNION TABLE
USED IN THE UNION CHURCH

the building in the morning, and the other religious bodies in the afternoon.

The arrangement of the use of one building by the congregations of the Episcopal, Presbyterian and Baptist churches continued for several years, but as these Christian bodies grew and prospered, the plan of making use of one building had its disadvantages and caused a dissatisfaction, which, without any friction, or unpleasantness, led to the friendly determination to build separate buildings. The Baptists were the first to secede, erecting their church, at a cost of \$800.00, in 1830 on the hill where it still stands, the ground being donated by Samuel Gouverneur. No sooner were the Baptists fairly at work in their own church than the Methodists determined in 1833 to erect their house of worship, which was subsequently bought and changed into the store now being occupied by John Y. Mekeel.

The Dutch Reformed congregation was not organized nor their church built until many years later.

In 1840 the Parish of St. Mary's in the Highlands was organized and incorporated, and the first church erected, which left the Presbyterians in sole possession of the Union Church property, to which they afterwards took title, when the deed was subsequently given for the property. Thus from a movement, small in numbers, but strong in faith, various churches of the village have been the out-growth.

CHAPTER IV.

THE FIRST CHURCH OF ST. MARY'S IN THE HIGHLANDS

FOR a number of years before the founding of a parish of their own, members of the Episcopal Church here were indebted to the minister in charge of St. Philip's, Garrisons, for their Church privileges, whose care and oversight were united to his Cure. As early as 1835 services were conducted in Cold Spring by the Rev. Charles Lucke, who officiated at St. Philip's, Garrisons, and were continued the following year. The Rev. Henry L. Storrs, then stationed at Garrisons, (the name of the place for many years until changed to Garrison Station by the Railroad Company), reported to the convention that he preached "every Sunday afternoon at Cold Spring, a village three miles from Philipstown, where it is confidently hoped, under God's divine blessing, a Church would soon be organized."

This is the first mention, in the records of the Diocese of New York, of the maintaining of Church services in this village. The hope here expressed is not yet realized, for in the following year, Mr. Storrs again reported that unavoidable circumstances had prevented any arrangements being made for the organizing of a parish. Before the assembling of another convention, Mr. Storrs removed to Oneida County, and was succeeded by the Rev. Edward C. Bull, who mentions officiating at Cold Spring, where, he says, "there are some zealous Episcopalians, but as yet no regularly organized parish."



EXTERIOR OF THE FIRST CHURCH OF ST. MARY'S
IN THE HIGHLANDS

Erected in 1841

The ministry of Mr. Bull in Philipstown was brief, and was followed by the Rev. Ebenezer Williams, who reports to the convention of 1839, "I officiate every Sunday afternoon at Cold Spring, where it is strongly anticipated that a neat and commodious Episcopal edifice will be erected in the course of the ensuing year." In anticipation of this happy event, Mr. Williams further reports that two ladies, members of the Church, have provided a valuable surplice for the official duties of their minister.

In this same year occurred the first visit of the Bishop of the Diocese, the Right Rev. Benjamin T. Onderdonk, who writes, "In the afternoon, preached in the Presbyterian Church, Cold Spring, (reference is to the Union Church before spoken of), for a portion of the parish of St. Philip's, divine services being usually held there in the afternoon for the benefit of those parishioners who reside at Cold Spring." The tie thus created between St. Mary's, Cold Spring, and St. Philip's, Garrisons, before the parishes became independent of each other, was obviously very close, which is shown in a list of subscribers to the Church at Garrisons by members of the Church here. On one of these lists, for the support of the joint rector of St. Philip's and St. Mary's, appears the names of Gouverneur Kemble, who gave \$50.00, Robert P. Parrott, \$25.00, William Kemble, \$50.00, and John Uhl, \$10.00. On another list the Cold Spring Foundry subscribers include Edward Foote, \$15.00, Henry Peter, \$2.00, Thomas Prince, \$3.00, Henry Bartoll, \$5.00, Charles Hazwell, \$5.00, Theodore Foster, \$2.00, Joseph Robertson, \$2.00, and Daniel Robertson, \$2.00.

In 1839 a second era in the history of Cold Spring

occurred by the placing of a contract by the West Point Foundry Company for fifty houses. The building and occupancy of these houses brought a large number of families, in which were many operatives of English birth, and consequently many members of the Church of England. The imperative need of the founding of an Episcopal Church was soon apparent and steps were immediately taken for its accomplishment.

On the 29th day of July, 1839, a meeting was held at the Methodist Church for the purpose of organizing the parish of St. Mary's in the Highlands. At that meeting the Rev. Ebenezer Williams presided. There were present Messrs. Gouverneur Kemble and Robert P. Parrott (who were chosen wardens), H. Cassimir De Rham, Cornelius Warren, Emerson Foote, William Kemble, W. A. Spooner, B. H. Bartow, Samuel Browning and John Uhl (being elected vestrymen). Monday in Easter Week was fixed upon as a day in which the officers of church wardens and vestrymen should annually be elected.

The corporate name or title of the Church was fixed on and agreed to be known hereafter in law as the Rector, Church Wardens and Vestrymen of the Church of St. Mary's in the Highlands. Among the records of the Church, which have been happily preserved, is the following letter from the Rev. Ebenezer Williams. He writes suggesting a name for the newly organized parish, which was adopted.

March 26, 1840.

My dear and respected Sir:—

During the stay of my kind and hospitable friends of Cold Spring at Washington, I have no doubt but their warm interest will be expressed respecting the

erection of our church at this place, and into which interest I most heartily hope and pray you will participate. A wider opening and a louder call for building an Episcopal Church is scarcely known. Under the benign influence of God's Holy Spirit every individual will be most amply rewarded for whatever trouble or expense he may enter in this very best of causes. I have never known a name to be given to this intended church. A vestry will be elected, probably before your return to this neighborhood. I wish to nominate it, but not without your approbation. Therefore, while Mr. and Mrs. Parrott and yourself are together let this be decided. I should like to call it St. Mary's, but any name you give it will of course please me. And my dear Sir, allow me simply but sincerely to wish you God's blessing.

Trusting you will soon be at Cold Spring, I remain your respected and humble servant,

Ebenezer Williams.

To the Hon. Gov. Kemble,
Washington, D. C.

While it cannot be absolutely proved that the name of Mary Parrott, the saintly wife of one of its first beloved wardens, suggested to Mr. Williams the name of the Church, yet it is a very likely and reasonable supposition. It was always believed that it was she who provided the money for the building of this church.

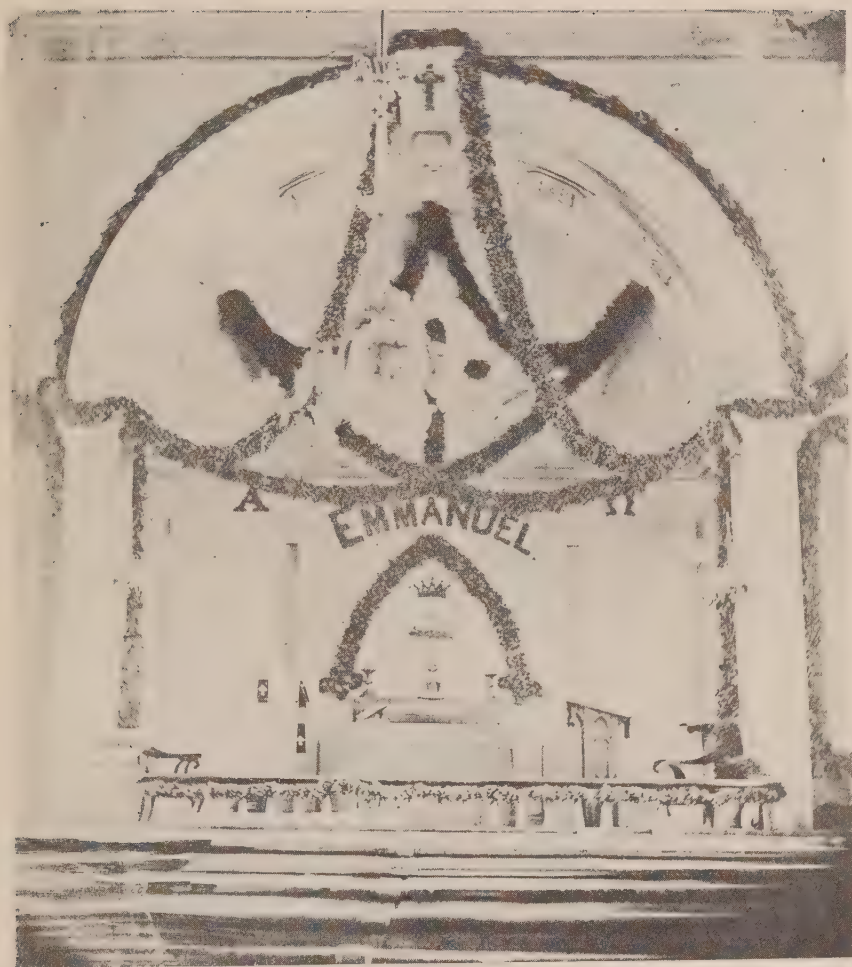
The parish of St. Mary's in the Highlands was duly incorporated June 19, 1840, which was an ever memorable year in the history of the parish. After its incorporation it was duly received into union with the convention of the diocese and its first parochial report appears in the journal, presented by Mr. Williams, who states that he had performed twenty-one baptisms, celebrated two marriages, officiated at seven burials, and prepared

two candidates for confirmation. At this time the list of communicants amounted to eleven persons.

The long delayed project for the building of the church was revived and put vigorously in motion, and on Tuesday afternoon, June 30, 1840, Bishop Onderdonk laid the cornerstone of the new church, after having delivered a sermon appropriate to the occasion.

The following year, Mr. Williams reported thirteen communicants. Services were still being held in the old Union Church building, while the new church was quietly but steadily rising from its foundation. For some reason that particular year was one filled with much sickness, for twenty-five burials are reported, and the rector makes reference to the existing ravages of sickness and death. He also deploras the removal of some of the most valuable friends and supporters of the Church, which has seemed to cast a gloom on its temporal prospects. In a spiritual way, however, the outlook was encouraging. Mr. Williams commented on the increased attachment to Church principles, a regularity of attendance, a growth in numbers, and notes a gratifying attention to the liturgy and preaching.

At the end of the year 1841 many desires were gratified and many hearts were cheered when the new church was completed. Mr. Williams describes some of the features of it in his report to the convention. "It stood," he says, "in a delightful grove in the centre of the growing village of Cold Spring, which eventually became the chief business section." And he further states, "It was a beautiful, brick, Gothic edifice, twenty-eight and one-half feet wide by forty-five feet long, with a tower and a bell weighing 910 pounds." He adds that



INTERIOR OF THE FIRST CHURCH OF ST. MARY'S
IN THE HIGHLANDS

it was extremely neat in all its arrangements; the reading desk was supplied with a handsome Bible and Prayer-book, the altar and chancel furnished in good keeping with the building generally.

On November 16, 1841, the first Church of St. Mary's in the Highlands was consecrated to the worship of Almighty God by Bishop Benjamin Treadwell Onderdonk, a connection by marriage, of the author, a service having been conducted in the Church a few days before by Mr. Williams. At the time of its consecration one person was confirmed. In Bishop Onderdonk's report to the convention is the following minute, "November 16, 1841, consecrated St. Mary's Church, Cold Spring. The instrument of donation was presented to the Bishop by Gouverneur Kemble. The sentence of consecration was read by Rev. John Brown, rector of St. George's Church, Newburgh. The sermon was preached by the Bishop. The clergymen attending were the Rev. Moses Marcey, rector of St. Peter's Church, Peekskill, the Rev. Freeman Clarkson, rector of St. Anna's Church, Fishkill."

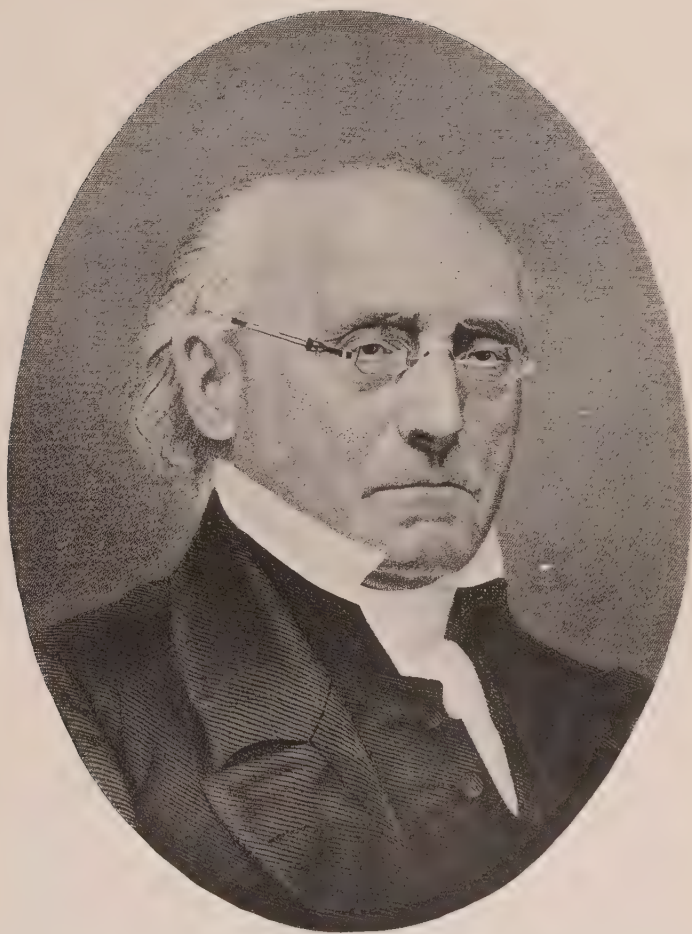
In 1842, because of the termination of Mr. Williams' connection with St. Philip's, Garrisons, he became the first resident rector of St. Mary's in the Highlands, and devoted his entire time to the shepherding of his flock. Under his ministration the parish grew and prospered, its borders were extended, its communicant list greatly increased, two services were held every Sunday and a monthly celebration of the Holy Communion was instituted. There were at this time 171 dwellings and 1,250 people in Cold Spring. Mr. Williams notes also that among his congregation are to be found many persons,

who two or three years ago, were entire strangers to the Church, but are now her friends and supporters.

This first Church of St. Mary's continued to serve the congregation for about twenty-five years, but the parish grew with phenomenal rapidity and the church became overcrowded. The children attending the services had to be seated on the communion rail cushion, and on Sundays, when the Holy Communion was celebrated, they were placed in the gallery in seats by the choir, the organ being in the rear of the church, as was usual in those days. In order to increase the seating capacity of the church, it was suggested that transepts might be added.

In a letter written to Gouverneur Kemble at this time by his sister, mention is made of this proposition: "We are beginning," she writes, "to discuss the alteration of the church. It is proposed to make it cruciform, which will give a good deal of room and be handsome." "I wish," she says further, "but I fear my wishes will not be granted." Her wishes were not granted, for the church was not enlarged, but something better came later in the building of a new church.

There are many to-day who can testify to Mr. Williams' description of this beautiful, brick, Gothic edifice, which was strongly endeared to the members of the parish of those early days. Many happy moments were spent carrying on the Church work of that time, amid the enjoyment of all the blessed privileges this first parish Church gave. While there were not as many forms and ways of parochial activities then as now, still there were many, and they were loyally and faithfully cared for by the early members of St. Mary's.



THE RIGHT REV. BENJAMIN TREADWELL ONDERDONK, D.D.
BISHOP OF NEW YORK
Consecrator of the First Church of St. Mary's in the Highlands

One of the rectors of those bygone days of the parish writes of the interesting establishment of a sewing school, the first, with one possible exception, in this state. It had seventy pupils and was open to anyone caring to attend it and obtain its benefits.

When in the course of events, the time came for the removal of the congregation to a more commodious structure, the need of which had become apparent, the old church so long the shrine of St. Mary's, was closed and remained so until 1882, when it was sold for \$50.00 to William H. Ladue, who subsequently demolished the building and removed all the materials except those taken by devoted parishioners and treasured as souvenirs.

Some of the bricks are doing service as a walk in the yard of Mrs. Ann Cunningham. Some of the window glass is providing light for the home of Mrs. Samuel D. Pierce. Part of the blinds of the tower are now owned by Mrs. William H. Ladue.

The steeple, which was originally part of the church, had been removed some years before, having been rendered unsafe by a violent wind storm. (Two of the pinnacles that adorned it are serving as markers on the Riverside Park property of the village.)

The organ was taken to the new church. The font (and it is believed the pulpit) were stored for a number of years in one of the barns of the West Point Foundry Company. Some little time ago they were acquired by a resident of Nelsonville, being subsequently destroyed by fire. The font was of wood, with a marble bowl inserted. The bell, of which Mr. Williams wrote, which had so often announced to the faithful the hour of prayer, calling them to their sacred duties, was removed to the

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West Point Foundry, and passed into oblivion in one of the crucibles there, perhaps entering into the construction of a weapon to serve in the fighting of a war for freedom.

Many of the furnishings of the old church were donated to a little mission chapel at Kent Cliffs, Putnam County, and are still in use in one of the missionary life-saving stations of the diocese nearby. So has St. Mary's been letting her light shine beyond the boundaries of her parochial territory. On July 29th, 1882, while Mr. Ladue's workmen were engaged in removing the old church, they found the cornerstone that had been hidden for forty-two years. It was a copper box, six by six and one-half inches. Among the papers found in it, in a decayed and tarnished state, were the New York *Herald* of May 6th, 1841, the New York *Inquirer*, the Westchester and Putnam *Democrat* and the New York *American* of current date, the statement of the legal name of the Church and the list of the first wardens and vestrymen.

CHAPTER V.

THE SECOND CHURCH OF ST. MARY'S IN THE HIGHLANDS.

DURING the years of the Civil War and for some time afterwards, Cold Spring reached the zenith of its size and prosperity. A special type of gun invented by R. P. Parrott, the junior warden of St. Mary's, was accepted by the government, and was used extensively in the war. The gun was made here in vast numbers and brought an unprecedented expansion of business to the foundry, increasing very materially the number of operatives employed there. Many of these men were of the English type of mechanic, of good ancestry, and in many cases of good Churchmanship. The great growth of business at the foundry was consequently reflected throughout the whole village, and the Church naturally came in for its share.

The members of the Episcopal Church increased so much in numbers, that the congregations became too large for the old church. Under these circumstances, and realizing the situation, Robert P. Parrott, who took a keen, conscientious interest in all things pertaining to the good of the community and the welfare of his men, wrote to the vestry of St. Mary's the following letter, which, in a beautiful spirit, shows a deep sense of his Christian stewardship, offering to present a site for a new church and to further aid in the building of it:

Cold Spring, Sept. 17, 1867.

To the Vestry of St. Mary's Church:—

In the belief that the interest of our parish will be greatly promoted by the erection of a new and more convenient church edifice, I offer for the purpose the lot exactly as now enclosed, bounded on three sides by Main, Chestnut and Wall Street, it being understood that a school building and a rectory may hereafter be also placed there at the option of the vestry. Causes which may not be here explained, have delayed the commencement of the church until this season, but plans of a building have been prepared by Mr. Harney and estimates have been procured. Many persons of good judgment and taste have been pleased with the building as proposed by Mr. Harney and in my own opinion it is as well chosen as any which we could select within the costs which we should be justified in incurring. In order that time, indispensable for such work might not be lost, I have on my own responsibility directed Mr. S. Ferris to go on getting out stone, intending that the cost of that material delivered on the ground should be part of my own subscription toward the building. The estimates received appear very high and probably no one would enter into a contract except upon rates as high or higher than those lately prevailing for labor and material. The result of my inquiry is to lead me to believe that if strict stipulations are made as to the time when the building shall be up and roof in and of entire completion, paying monthly bills for work done and providing for a sufficient superintendent, we can do better than to make a regular contract. In respect to the supply of funds for carrying forward the building, I can say that with the subscriptions of Mr. Gouverneur Kemble and Mr. G. Paulding and my own, we shall be fully justified in going on with the church. It is, however, to be desired that *all* who have a disposition to aid in any degree whatever, according to their means should have

the opportunity of contributing to that which I cannot doubt will be an ever increasing blessing to ourselves as well as those who come after. This, however, with other matters of detail can be settled at a future time. Should it be acceptable to the Vestry, I will further agree to erect the church according to the plans and specifications of Mr. Harney with the aid of the contributions above alluded to and such others as may come in.

(signed) Very respectfully,

R. P. PARROTT.

For the consideration of Robert P. Parrott's offer a meeting of the vestry was immediately called to be held at the office of the West Point Foundry June 17th, 1867. At that meeting the following persons were present: Gouverneur Kemble, Robert P. Parrott, Gouverneur Paulding, George E. Harney, Alexander Hamilton, John Taylor, Mathias McCaffery, John Wilde and Albert Amerman. Gouverneur Kemble presided. Albert Amerman was appointed secretary. A communication from Robert P. Parrott, relating to a new church edifice and lot, was read, which, on motion, was accepted.

It was at once moved and carried that the lot presented to the vestry be accepted. A further resolution was adopted that the offer of Robert P. Parrott to erect the church be accepted and that a committee consisting of Gouverneur Kemble, Dr. F. D. Lente, George E. Harney and Albert Amerman, be appointed to confer with Robert P. Parrott to make arrangements for laying the cornerstone, for collecting subscriptions of those disposed to contribute, and to act generally as a building committee. The meeting then adjourned.

After Robert P. Parrott's suggestion and propositions for the building of a new church had been accepted, the

vestry began in earnest to carry them into effect. George E. Harney was instructed to draw plans and submit them. These were soon completed, offered and accepted, and the construction of the building commenced. It was one of Mr. Harney's first important buildings, and the beauty of it, when completed, did much to establish his reputation. The site chosen was then a large, open, treeless space, somewhat hilly, composed largely of stones and gravel, about three acres in extent, a desolate and hopeless looking piece of ground. But Mr. Parrott visualized its wonderful possibilities. It was afterwards graded, with much skill, trees were planted, which have since become very beautiful, grass was sown, paths and roads were laid out, and, with recent improvements, this piece of ground and its buildings have become in many respects the most beautiful piece of church property along the Hudson River, if not in the diocese of New York. Bishop Horatio Potter often commented upon its beauty. Automobile parties passing through the village frequently stop to survey and admire the grounds, often seeking from one of its caretakers some information about the history of the property.

In the latter part of 1867 work was begun on the second edifice of St. Mary's. In addition to Robert P. Parrott's generous offer of the site and his additional contribution for the erection of the church, there were others who are known to have given largely toward its erection, among them being Gouverneur Kemble, Gouverneur Paulding and F. P. James.

Robert P. Parrott's portion was said to have been inspired as a thank offering for the close of the Rebellion. There were undoubtedly others whose names have not

been recorded, but are known of God. The church was built by day's work, under the supervision of Sylvenus Ferris, of whom the architect spoke as a "clever builder of Cold Spring." A general and supplementary oversight was carefully, willingly, faithfully and devotedly given by Commodore R. B. Hitchcock of the United States Navy, who was at that time residing in Cold Spring, and whose loving and unwearied diligence in superintending the construction of the church, is witnessed, even to this day, by the excellent condition of the fabric of the building put together over fifty years ago. No labor or expense was spared to make it the most beautiful gift possible. No opportunity was lost to insure what was to the glory of God being most perfect in workmanship. All the bills of indebtedness were paid monthly and the building was completed free of debt within a year of the laying of the cornerstone.

The present noble structure of St. Mary's in the Highlands is built out of grey granite, given from the estate of F. P. James. Many of the stones are massive and perfect in their proportions. The graceful spire rising to a height of 128 feet, which can be seen far and wide throughout the Highlands, pointing the way, and bearing its message to that higher life beyond the skies, rests upon a foundation composed of sixteen feet of solid masonry. This foundation comprises a thousand loads of stone, resting upon solid rock. The shape of the building is cruciform. Its extreme length is one hundred feet, the breadth at the transepts is sixty-eight feet, and that of the Nave and Choir thirty feet. The roof is forty feet high and is of timber, beautifully proportioned. The panelled wainscoting and handsome furniture are of

the finest kind of black walnut and the substantial pews of comfortable design, are of the same wood. So far, because no doubt of its excellent lightning rod equipment, the church has escaped damage from the many severe storms so common in the Highlands.

So strenuously was the work of building the new St. Mary's pushed, that it was not long before it rose above its foundations and the time came for the laying of the cornerstone. This had been planned for July 5th, 1868, but rain caused the postponement until the following day. The Bishop of the diocese, the Right Rev. Horatio Potter, D. D., was met in the sacristy of the old church by the rector, the Rev. Mytton Maury, the Rev. W. K. Thomas of Poughkeepsie, the Rev. Robert Shaw, a former rector, Rev. George B. Reese, rector of Zion Church, Greenburgh, Rev. John R. Livingston, rector of Trinity Church, Fishkill, Rev. M. M. Wells, rector of Church of Holy Innocents, Highland Falls, and the Rev. E. M. Rodman, rector of St. Peter's, Peekskill. This large assemblage of clergy testified to the special interest of the occasion. Bishop Potter and the attending clergy, in vestments, were escorted by the wardens, Gouverneur Kemble and Robert P. Parrott, who led the imposing procession. The Bishop preached from the words "In the Name of the Father, the Son and the Holy Ghost." In the midst of the address the aged former rector, the Rev. Robert Shaw, was so overcome by the oppressive heat that he had to be taken away from the ceremonies. Bishop Potter, as he saw Mr. Shaw's trembling form withdrawing from the scene, gracefully and tactfully alluded to the incident as due to the effect of the overwhelming joy of the old rector who had lived



INTERIOR OF THE SECOND CHURCH OF ST. MARY'S IN THE
HIGHLANDS WHEN OPENED FOR SERVICES

to see a second church being built for the parish. After the services the Bishop, clergy and invited guests were entertained at the residence of Robert P. Parrott.

Following the laying of the cornerstone the construction of the building went on without interruption. As it grew more and more towards completion the interest and pride of the whole village grew with it, as its progress was watched by an admiring people attested to by comments that were made from time to time as new parts of the great structure appeared. These comments would bear upon some portion of the building, the walls or the roof, and when the spire was completed, it caused an enthusiastic admiration and much excitement, nothing having been seen like it anywhere in this part of the world. When the time came to complete the spire, which is one of the parts of the church most conspicuous and admired for its symmetry and grace, the natural figure to surmount it would be a cross, that might tell out its good tidings of redemption, being proclaimed within the walls of the temple it overshadows. There was some discussion as to what should be the design of this steeple cross. Gouverneur Kemble, the senior warden at that time, with his strong feelings, persisted in having a cross of special design made to satisfy his wishes. The spire cross, which is five feet high, as well as all the outside metal work of the church, were drawn by George E. Harney, the architect, and were fabricated in the West Point Foundry.

At length the consummation of this splendid effort was fulfilled and the time came for the consecration of the second Church of St. Mary's.

In the *Church Journal* of July 22, 1869, among the

parochial reports appears this notice:

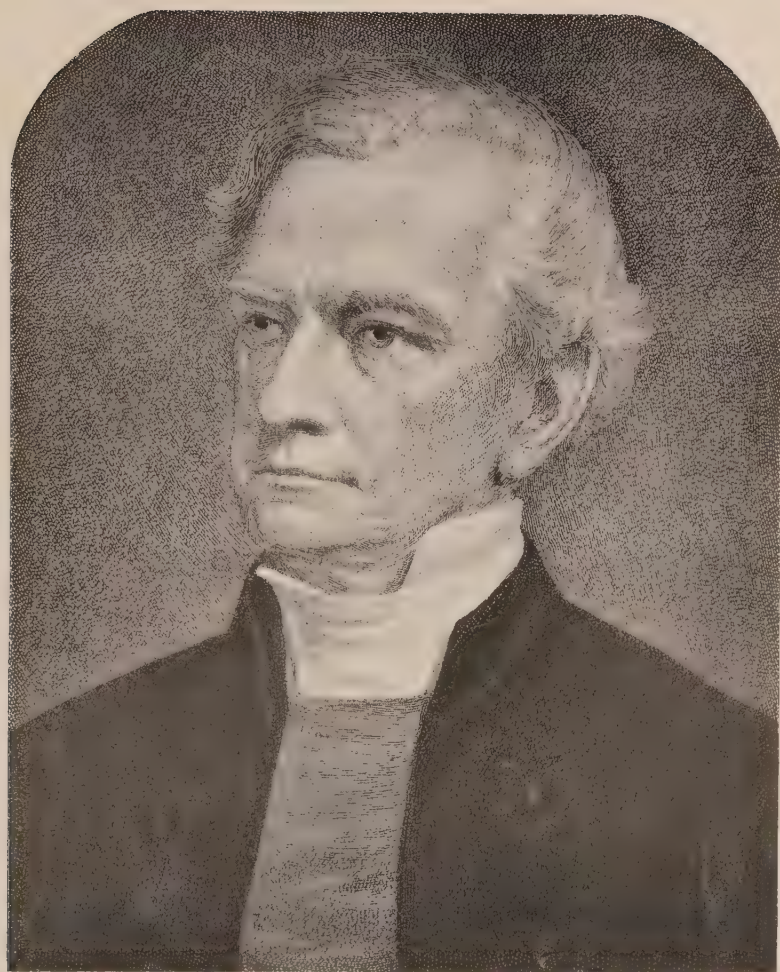
The consecration of St. Mary's Church will take place Thursday, July 23, at 10:30.

In accordance with this notice the consecration service took place as planned.

No more imposing ceremonies had ever occurred in the village. On the morning of that day the clear tones of the great bell in the tower, weighing 1,100 pounds, rung for the first time by Alexander J. Caux and made by Meneely and Company of Troy, the supposed gift of the wardens of the parish, broke the stillness of the air and sounded forth over the village, summoning many worshippers to the noble structure which has since been the spiritual home of the people of St. Mary's. This inspiring edifice, a triumph of architectural skill and good workmanship, was crowded to overflowing by an interested congregation, long before the commencement of the service.

On this memorable occasion Bishop Horatio Potter was present. The sermon was delivered by the Rev. Dr. Swope of Trinity Parish, New York. The service was choral, sweetly and devoutly rendered by the choir of those days. To this service the Bishop made reference later in the following report to the convention of that year: "Thursday, July 23rd, in Cold Spring, Putnam County, I consecrated the new and beautiful Church of St. Mary's in the Highlands."

When the church was completed and opened for services, the pews were rented for the first time and assigned to pewholders, and every pew was occupied except a few free pews reserved at the end of the nave, an evidence of the prosperous condition of the parish in those days. In-



THE RIGHT REV. HORATIO POTTER, D.D., LL.D., D.C.L.
BISHOP OF NEW YORK
Consecrator of the Second Church of St. Mary's in the Highlands

deed, so crowded was the church in the first years of its existence, that there were some misgivings as to whether it had been built large enough.

“Hac tempora mutantur.”

The cost of this remarkable building remained a mystery for many years, for those who were chiefly concerned with providing the money to build it, did so with that true Christian feeling which marked their giving, having no desire to publish their good deeds, and who never allowed the amount spent to be revealed. But an accidental disclosure of its cost has recently been made by the finding of all the accounts and other papers connected with it, which had carefully been kept and treasured, evidently by Robert P. Parrott. When these items of expense are combined, they disclose the cost of the present church, by including its interior furnishings and equipment, to have been about \$70,000.00. It would be very easy to form some idea of what its value is now. As a matter of interest, and for the purpose of record some of the items of cost are here given in detail.

Labor, \$32,000.00. (It is interesting to compare the wages then given, though it was just after the war, with those which prevailed before the abnormal conditions now existing. The highest wages paid to carpenters was \$3.00 and masons received from \$3.00 to \$4.00, according to their ability.)

Materials \$19,764.00; Slate for roof \$1,597.00; glass \$3,388.00; tiles, \$700.00; bell \$477.00; cushions and hassocks \$980.00; chancel furniture (which were made by J. and R. Lamb) \$2,223.00; painting \$1,416.00.

On July 22nd, 1868, Robert P. Parrott conveyed by deed to the Church the site on which it stands, for the

sole use and purpose of a Church and for no other uses or purposes whatsoever, except a rectory or school house and with the further restriction that no portion of these grounds can be sold, mortgaged or leased.

In presenting to the parish the site on which the present church stands, Mr. Parrott intended to give back in part payment to the Gouverneur estate the lot on which the first church stood, which had been conveyed by Samuel Gouverneur to the wardens and vestry of St. Mary's, October 2nd, 1840. In order that this might be done it was necessary to obtain consent from the vestry to make this transfer by deed of the old church property. In order to make that possible, action was taken by the vestry on April 26th, 1878, to obtain the consent of the Bishop and standing committee of the diocese for the conveyance of the property. This prepared the way for the consummation of these proceedings. On July 8th, 1893, this property was, by order of the Supreme Court, sold to the executors of the R. P. Parrott estate, subsequently passing into other ownership, and now covered in part by places of business.

COPY OF THE CERTIFICATE OF CONSECRATION
OF THE SECOND CHURCH.

In the name of God, Amen:

Whereas, the Rector, Church Wardens and Vestrymen of St. Mary's Church in the Highlands, in the Village of Cold Spring, County of Putnam, and State of New York, have by an instrument this day, presented to me appointed and devoted, a house of public worship, erected by them in said Village, to the worship and service of Almighty God, the Father, the Son and the Holy Ghost, according to the provision of the Protestant Episcopal Church, in the United States of America, in its ministry, doctrines,



INTERIOR OF THE SECOND CHURCH OF ST. MARY'S IN THE
HIGHLANDS AS IT APPEARS TODAY

liturgy, rites and usages, and by a congregation in unity with said Church, and in union with the Convention thereof in the Dioceses of New York,

and Whereas, the same Rector, Church Wardens and Vestrymen have by the same instrument requested me to take their said House of worship under my spiritual jurisdiction as Bishop of the Diocese of New York and that of my successors in office, and to consecrate it by the name of St. Mary's-in-the-Highlands, and thereby separate it from all unto-ward, worldly and common uses, and solemnly dedicate it to the Holy purposes above mentioned.

Now therefore know all men by these presents that I, Horatio Potter, D.D., D. C. L. Oxon, by divine permission Bishop of the Diocese of New York, acting under the protection of Almighty God, have on this 23rd day of July, being the Thursday after the Sixth Sunday after Trinity, in the year of our Lord, 1868, taken the above mentioned house of worship under my spiritual jurisdiction, as Bishop aforesaid and that of my successors in office, and in presence of diverse of the clergy and a public congregation therein assembled, and according to the form subscribed by the Protestant Episcopal Church in the United States of America, have consecrated the same by the name of St. Mary's Church in the Highlands, and I do hereby pronounce and declare that the Said St. Mary's Church in the Highlands is consecrated accordingly, and thereby separated henceforth from all unhallowed, worldly and common uses and dedicated to the worship and service of Almighty God, the Father, the Son and the Holy Ghost, for reading and preaching His holy Word, for celebrating His holy Sacraments, for offering to His glorious majesty the sacrifices of prayer, praise and thanksgiving, for blessing His people in His name, and for the performance of all other holy offices agreeably to the terms of

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the covenant of Grace and salvation in our Lord and Saviour, Jesus Christ, and according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrines, liturgy, rites and usages.

In testimony whereof, I have hereto affixed my seal and signature in Cold Spring, on the day and in the year above written, and in the fourteenth year of my consecration.

Horatio Potter,
Bishop of New York.

July 23, 1868.



EBENEZER WILLIAMS
First Rector of St. Mary's in the Highlands
1839 to 1844

CHAPTER VI.

THE RECTORS OF ST. MARY'S IN THE HIGHLANDS.

AFTER the founding and incorporating of the Parish of St. Mary's in the Highlands the Rev. Ebenezer Williams became its first rector, serving the church here jointly with St. Philip's, Garrisons. Under his devoted care the church grew and prospered. On June 30th, 1843, Mr. Williams resigned his charges and entered upon missionary work in the Far West, where he accomplished telling results, building churches and establishing missionary centres. In 1870 he retired from the active ministry and died at Ogden, Iowa, December 10th, 1878.

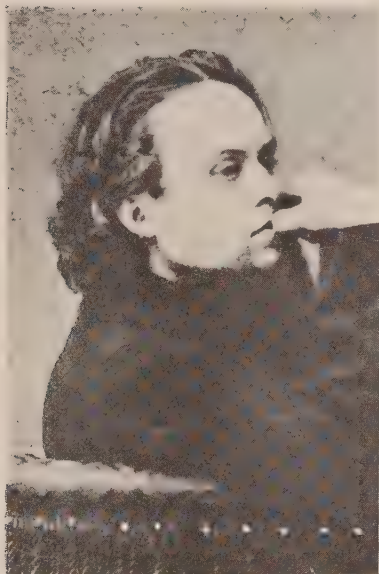
In August, 1843, the Rev. Robert Shaw was called to the vacant rectorships of St. Philip's, Garrisons, and St. Mary's, Cold Spring, at a salary of \$300.00 per annum given by the former parish, the rest of the stipend being furnished by St. Mary's. By this time the arrangement by which the minister in charge of St. Philip's divided his interests between Garrisons and Cold Spring, produced a rivalry which in the course of events was to be expected, and which was further aggravated by the decision of Mr. Shaw to make his residence here. His association with St. Philip's terminated in 1860, but he continued to minister in Cold Spring for several years, and eventually removed to Canada, where he died.

"Dominie Shaw," as he was usually called, was a somewhat unique personality. He was of Scotch descent,

possessing strong Southern tendencies. He is described by those who knew him as a tall, thin type of man, of decided views and strong opinions. As illustrative of his somewhat peculiar disposition, the story is told of an occasion, when the sewing society of the church, wishing to show some regard for their rector, made with their own hands a linen shirt, of the very finest texture. Instead of the gift being received in the affectionate spirit in which it was tendered, it caused much offence to the recipient who mistakingly interpreted it as suggestive of his need. However, when the matter was explained, it all ended happily.

But combined with the peculiarities of his temperament, his feeling of charity for the poor and suffering was a notable feature of his character. He was known to have used money he had saved for some necessary purchase to buy a winter garment for someone who needed it more than he did. Mr. Shaw, while the rector here, lived on the meagre salary of \$600.00. He occupied a small cottage on Paulding Avenue, which he owned, and which was subsequently sold to James H. Haldane for \$6,500.00, Mr. Shaw demanding his payment in gold.

The Rev. Robert Shaw was succeeded in the spring of 1861 by Charles W. Morrill, who, coming here as a deacon, was ordained priest of the parish by Bishop Horatio Potter on St. Luke's Day, October 23rd, 1861. Mr. Morrill was a man of considerable force and ability. During the four years of his ministry the parish increased considerably, eighty persons being added to the communicant list. Mr. Morrill, in his parochial report, writes, "A new and larger parish church is sorely needed." In 1865 he removed to New York and founded St. Alban's



CHARLES W. MORRILL
RECTOR 1861 to 1865

Parish, famous as the most ritualistic parish of its day. He died July 15th, 1891.

The Rev. Mytton Maury followed Mr. Morrill, beginning his ministry here in 1865. He was suggested to the vestry by the late Dr. John T. Metcalfe, a popular physician of New York of that time, and who by a curious coincidence many years after, made his residence in Cold Spring. Like his predecessor, Mr. Maury came as a deacon and was ordained to the priesthood soon after assuming charge of the church. It was during his ministry that the parish outgrew the old church, and the present building was erected, a magnificent monument to the liberality and devotion of the people of those days. Mr. Maury continued his work here until 1871, when he was called to St. James' Church, Fordham, and subsequently filled charges at St. Mark's Church, Tarrytown, St. James' Church, Goshen, St. Matthew's Church, Moravia, and St. John's Church, Rockland County. He was educated at Columbia University and the Berkeley Divinity School, and held degrees from those institutions and from the University of New York. He died August 4, 1919. Dr. Maury was well known as a Hebrew scholar and for many years edited a geography that at one time was widely used.

The Rev. Mytton Maury was followed in the rectorship by Charles Carroll Parsons, in many respects one of the most beloved and admired of St. Mary's rectors. He entered upon his duties Whitsunday, 1872, and was instituted the following July, but he had a short ministry of only two years. Mr. Parsons was a native of Ohio. He entered the West Point Military Academy in 1858 and graduated in 1861, the need of the service

cutting short his course to three years. After his graduation he was appointed to the Fourth Artillery. During the war he was engaged in the Battle of Perryville and was brevetted for gallant service. Subsequent to the war he was stationed at West Point as an instructor. Shortly after this he resigned from the army and entered the ministry of the Episcopal Church.

There are many to-day who remember that he was with difficulty dissuaded from resigning his charge soon after coming here that he might, in a spirit of Christian heroism, go and minister to the stricken people of Memphis while the epidemic of yellow fever was raging there. At the outbreak of a second epidemic this same heroic desire again moved him, to which he yielded. On July 1st, 1874, Mr. Parsons presented his letter of resignation in the following words:

To the Hon. R. P. Parrott, Junior Warden of St.
Mary's in the Highlands:

My Dear Mr. Parrott,

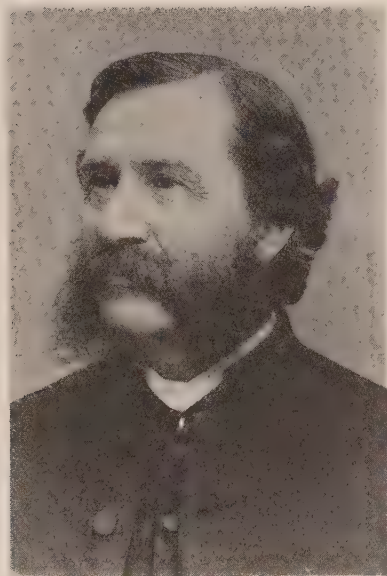
I beg leave to submit to the vestry of this parish my resignation as rector. In doing so I desire to thank you and the gentlemen associated with you for that strong mark of confidence which first called me to minister among you, and for the uniform courtesy and exceeding kindness which have characterized your indulgent relations with me.

I am,

Ever faithfully,

(Signed) Charles Carroll Parsons.

The vestry accepted Mr. Parson's resignation with the unanimous expression of regret and their kindest wishes for his future welfare. Shortly after this, in 1876, he became rector of Grace Church, Memphis, and died



MYTTON MAURY, D.D.
RECTOR 1865 TO 1871

there from nursing yellow fever patients, September 7th, 1878, passing from the church Militant to the church triumphant a noble soldier and a Christian martyr. The Rev. Isaac Van Winkle, who succeeded Mr. Parsons as rector of St. Mary's in the Highlands, paid to him the following tribute:

As we recall him now, the brave soldier, the earnest priest, we can but think that no death could have been more fit, none more acceptable to him, who ever sought faithfully to know and fulfil his duty. We can gladly think of him in Paradise and enfolded in that holy care, though we would fain follow him with tears and love and prayers.

“Thy will be done for thou art just;
To Thee we leave him Lord in trust;
And bless Thee for the Love which gave
Thy Son to fill a human grave,
That none might fear that world to see
Where all are living unto Thee.”

The Rev. Isaac Van Winkle was recommended to the vestry by the committee chosen to find a successor to Mr. Parsons, which consisted of Robert P. Parrott, Gouverneur Paulding, F. P. James and Albert Amerman. He was unanimously elected rector on the motion of William Young, seconded by Albert Amerman, and assumed charge of the parish on the last Sunday in August, 1874. Mr. Van Winkle accepted the Rectorship in the following letter:

25 West 9th St., New York,

Aug. 24th, 1874.

To the Hon. Robert P. Parrott, Warden of St.
Mary's in the Highlands.

My dear Sir,

I received from you this morning the official notice

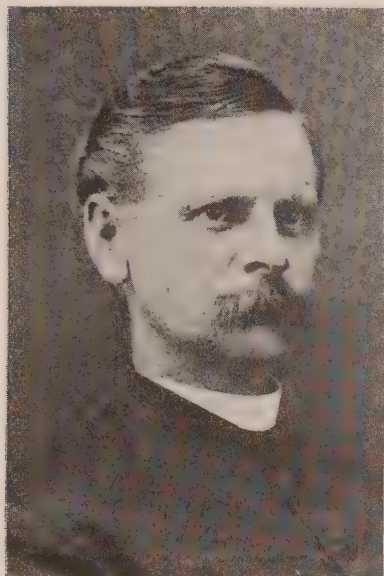
of my election to the Rectorship of the Parish of St. Mary's in the Highlands, Cold Spring. In signifying through you to the Vestry my acceptance of the important and sacred responsibility that you have imposed upon me, I must express to you how gratefully I recognize in the call your unanimity of feeling and action, and how assuring has been the universal kindness manifested to me in my brief visits among you. It will ever be my earnest endeavor to minister among you faithfully, as God shall give me the ability, and I pray the great Head of the Church to bless us in our mutual labors for Him. With the assurance of my sincere regard to the gentlemen of the Vestry,

I am yours faithfully,

(Signed) Isaac Van Winkle.

Mr. Van Winkle labored here with faithfulness and devotion for seventeen years, many of which were years of great stress and strain, as through those years, because of declining work at the foundry, and many removals of strong families, the church went through a period of great depression, but Mr. Van Winkle stuck like a soldier to his post and with the help of his faithful parishioners steered the parochial ship through perilous waters.

Isaac Van Winkle was born in New York in 1846. In 1865 he was graduated from Columbia College and from the General Theological Seminary in 1869. His first appointment was to the chair of mathematics at St. Stephen's College, Annandale. In 1870 he was ordained to the priesthood, and in 1871 resigned his professorship, owing to ill health. Shortly after that he went to Europe, where he remained until 1874, when, upon his return, he became rector of this parish. In the spring of 1891, Mr. Van Winkle resigned his rectorship in the following letter and soon after his relation to the parish ceased:



CHARLES CARROLL PARSONS
RECTOR 1872 TO 1874

April 3rd, 1891.

To the Vestry of St. Mary's in the Highlands.

Gentlemen,

I hereby tender for your acceptance my resignation of the Rectorship of the Church of St. Mary's in the Highlands, to take effect on the first day of May, 1891. With the sincere wish for the prosperity of the Parish and my earnest prayers for the Divine blessing upon it,

I am very faithfully yours,

(Signed) Isaac Van Winkle.

After leaving here Mr. Van Winkle was in charge of a church at Bay Shore, where he remained for about a year, going from there to St. Luke's Chapel, Paris, France, in 1897, where he stayed until 1914. His death occurred in New York November 15th, 1917, and his burial took place in the cemetery here, in the village he loved, and where he had lived and labored for so many years.

On August 1st, 1891, the Rev. Ernest Clement Saunders was called to the parish and sent the following letter of acceptance:

July 31st, 1891.

Gentlemen,

I received your letter this morning, extending to me the call of the vestry of St. Mary's Church to the pastorate of the parish. I beg herewith to accept the call, and to express my sense of the trust you have imposed upon me. I pray God may abundantly bless both parish and rector in their future work.

With thanks for the confidence you have placed in me, I am,

Yours very truly,

(Signed) Ernest C. Saunders.

Mr. Saunders was a Canadian, and received his colle-

giate and theological education in Canada, graduating from the University of London, Canada. He was ordained to the priesthood by the Bishop of Montreal, and served for a time in Canada, where he spent the early years of his ministry. In 1895 he became rector of the Church of the Messiah, Rhinebeck, New York, in connection with which he filled the chair of chemistry at St. Stephen's College, Annandale, from which institution he received the degree of doctor of science in 1911. He remained here for four years, and at the opening of his ministry the parish observed the fiftieth anniversary of the incorporation and consecration of the first church and the commencement of services. At the same time the rector was instituted into the rectorship.

Extensive preparations in anticipation of this notable occasion had been in progress for some time, and when the happy day arrived the earnest efforts that had been expended to make it successful were consummated. No details were omitted that could add to the solemnity of the occasion. The Bishop of the Diocese, the Rev. H. C. Potter, D. D., was present and the services were conducted by the Rev. Richard Beverly Arden of Garrisons, and the rector. The Bishop delivered his charge to the new rector with much impressiveness, and the keys were given him by the senior warden, Gouverneur Kemble. The church on that gladsome and joyous morning was filled to overflowing, and the congregation listened with rapt attention to Bishop Potter's sermon from Psalm 132 Eighth and Ninth verses. A marked feature of the anniversary celebration was the beautiful music rendered with much skill by the choir, under the leadership of Miss Mary E. Belknap, a faithful and efficient organist



ISAAC VAN WINKLE
RECTOR 1874 TO 1891

of the church for nineteen years. In the evening the Rev. F. B. Van Kleeck, D. D., archdeacon of Westchester, was the preacher, and touched upon the history of the church and other matters pertaining to the anniversary which had filled the hearts of the congregation with profound gratitude for many blessings vouchsafed their beloved church in the years that had passed.

During those years, with their vicissitudes of prosperity and difficulty, the church has maintained its usefulness through the conscientious ministries of its successive rectors, as shown by the following entries in the parochial register. In these fifty years there have been 1091 baptisms; 35 confirmations; 453 persons confirmed; 451 burials; 9 ordinations; 158 marriages.

The Rev. E. C. Saunders resigned in April, 1895, and the vestry showed their appreciation of his work in the following letter:

April 17, 1895.

Rev. E. C. Saunders,

Dear Sir,

Having been appointed a committee by the vestry of St. Mary's Church in the Highlands, we desire, on their part, and that of the congregation, to express our great regret that you are about to leave us. Your administration of the affairs of the parish has been very satisfactory, and you have won the personal regard and esteem of all the members of the church.

We sincerely hope that you will be equally successful in your new parish, and that you may find it as agreeable as we have no doubt it will prove to be.

With best wishes for the health and happiness of yourself and family

We are, Yours very truly,

(Signed) Gouverneur Paulding,

(Signed) John Campbell.

On May 24th, 1895, the Rev. Elbert Floyd-Jones received the following letter from Ellis H. Timm, clerk of the vestry of St. Mary's Church in the Highlands:

May 23rd, 1895.

Dear Sir,

It becomes my very pleasant duty to notify you that at a meeting of the vestry of St. Mary's Church in the Highlands, held May 22nd, 1895, you were unanimously elected as rector of St. Mary's Church. I send you this as a formal announcement. Captain Metcalfe, who is now one of the vestry, will wait upon you.

I am

Yours respectfully,

(Signed) Ellis H. Timm, Clerk.

To this letter, Mr. Floyd-Jones sent the following reply:

Cold Spring, N. Y., May 29, 1895.

To the Wardens and Vestry of St. Mary's Church in the Highlands.

Gentlemen,

I have considered very deeply your call to the parish of St. Mary's, which I received last Thursday, and have decided to accept it with the earnest prayer that the Pentecostal blessing, to which our hearts are turning at this time, may rest upon my rectorship and the people I have been summoned to serve. If agreeable to your body I will enter upon my duties Trinity Sunday, June 9th.

Very faithfully yours,

Elbert Floyd-Jones.

Mr. Floyd-Jones is a native of New York State, having been born at Poughkeepsie in 1867. He was educated at the Berkeley School, Columbia University and the General Theological Seminary. He was ordained to the diaconate in Calvary Church, New York, in 1893, and



ERNEST CLEMENT SAUNDERS, Sc. D.
RECTOR 1891 to 1895

after a year spent abroad in study at Oxford and in travel, received his ordination to the priesthood in St. Philip's in the Highlands, by Bishop H. C. Potter, and had charge for a time of St. James' Chapel, Manitou. When called to the rectorship of St. Mary's he was serving as a curate at Calvary Church. He is the eighth rector of the parish in succession, and is at present filling the longest period of service.

ORDINATIONS

The following ordinations have been held in this parish:

October 18, 1861—*To the Diaconate,*

Peter Wilson Striker,
Robert Holden.

To the Priesthood,

Wm. Thomas Wilson,
Edmund Roland,
Francis Mansfield,
Charles Wm. Morrill.

On this occasion the Bishop of the Diocese, Right Rev. Horatio Potter, D. D., was present and the preacher was Rev. Dr. Mahan.

September 13th, 1863, John R. Matthews, ordained Deacon by Bishop Horatio Potter.

February 19th, 1865, Reuben W. Howes¹ and Mytton Maury were ordained to the priesthood by Bishop Horatio Potter.

INSTITUTIONS OF RECTORS

The following have been formally instituted into the Rectorship of the Church.

¹Reuben W. Howes, D. D. died in New York City Nov. 25, 1919, in the 90th year of his age. He filled rectorships at All Saints', Briarcliff, and Trinity Church, Hoboken.

October 19th, 1861, the Rev. C. W. Morrill, instituted Rector by the Right Rev. Horatio Potter, D.D. The keys were presented by Gouverneur Kemble, Senior Warden. The sermon containing a warm tribute to the new Rector, based on a personal knowledge, was delivered by Rev. Frederick Ogilby, D.D., an assistant Minister of Trinity Church, New York.

July 21, 1872, Institution of Charles Carroll Parsons.

October 25th, 1891, the Rev. Ernest C. Saunders, B.D., instituted as Rector, preacher the Right Rev. H. C. Potter, D.D. The keys were presented by a nephew of the first Senior Warden of the Parish Gouverneur Kemble II.



ELBERT FLOYD-JONES, M.A., S.T.B.
RECTOR 1895—

CHAPTER VII.

THE WARDENS OF ST. MARY'S IN THE HIGHLANDS.

THROUGHOUT its long and illustrious history, the Church of St. Mary's in the Highlands has had but seven Wardens. Of these, the two men in the past who have done most for the village of Cold Spring are Gouverneur Kemble and Robert Parker Parrott, one by establishing a great industry here and the other by making it famous through his inventive genius.

Gouverneur Kemble was affectionately and paternally called the "Father of Cold Spring." He was born in New York, January 25th, 1786, the eldest son of Peter Kemble, a New York merchant, who was descended from an English family of note, the members of which were conspicuous in commercial pursuits. Mr. Kemble was educated in New York and graduated from Columbia College in 1803. He was a man of superior mind and attainments. He had cultivated tastes, showing in his love of art of which he was a connoisseur, and appearing in the collections he made of many specimens of various artists, including the great masters of Italy and Spain. Among his friends were men prominent in the social and literary life of his time. When quite a young man, Mr. Kemble went to Spain. While there his attention was attracted to the process of casting cannon, as practised by the Spanish government, which had become skilled in this art as compared with other nations. Mr. Kemble acquainted himself with its details with a view of intro-

ducing it into this country. On his return he established about 1817, a gun foundry which eventually grew to be one of the largest general foundries and machine works in the country. It was, perhaps, in recognition of his commercial distinction that the Hudson River Railroad Company supplied him with a "pass" over its line until the end of his life.

Besides his business, Mr. Kemble took an active interest in politics, and was elected a Democratic member of Congress, serving two terms during the presidency of Martin Van Buren. In 1846, he was elected a delegate to the convention for revising the constitution of the State of New York. He was noted for his hospitality of the old fashioned, open house kind, affable in social intercourse and his famous Saturday night banquets held at his residence here, often brought together a choice company of distinguished men of talent and learning from the civil and military professions of this and other countries. Mr. Kemble, who was truly the founder of Cold Spring, was honored, respected and beloved by the entire community. The esteem in which he was held was borne witness to by the following beautiful resolutions adopted by a meeting of citizens after his death:

A meeting of the citizens of Cold Spring and vicinity met at the Town Hall Friday evening, September 17, 1875, to express their regard for the late Gouverneur Kemble manifesting their sympathy for the bereaved family. B. B. Lawson called to the chair, Granville Barnum, Secretary. The chairman appointed the following committee to make arrangements for the suspension of business in the village and superintending the procession during the funeral,



GOUVERNEUR KEMBLE

First Senior Warden of St. Mary's in the Highlands,
1841 to 1875

George McCabe, O. M. Baxter, J. H. Perry, David Robinson, W. K. Lawson, William Birdsall, Thomas O'Brien, Robert Smith, Dee Lamaire and E. T. Dyckman. The following resolutions were offered by Gerard Barhydt and were unanimously adopted :

Whereas, it has pleased the Almighty to remove from our midst by death the Hon. G. Kemble, one who has for many years been recognized as the Father of this Village, whose hand was ever ready to administer to the wants of the needy, whose heart was never without sympathy for the afflicted, and whose enterprise has brought prosperity to our village,

Therefore, RESOLVED, that we his neighbors and friends, residents of Philipstown, hereby extend to his relatives our sincere sympathy in this their time of bereavement.

RESOLVED, that while we mourn his loss, we feel grateful to an all-wise Providence that his life has been prolonged to a good old age and that now like a shock of corn fully ripe he has been gathered into the garden of the Lord.

RESOLVED, That we hereby express our hearty appreciation of the decision of the family in leaving the deceased with us after death as he has been with us during his life.

RESOLVED, that in his death the state has lost a good citizen, the church a warm supporter and this community its best friend.

Granville Barnum, Sec'y.

The incidents of Mr. Kemble's great kindness and generosity were many, and the respect and gratitude which fine deeds inspire, were often illustrated by ovations tendered him on his birthdays. The children of the village had an especial love for him, and on his eighty-seventh birthday a deputation from the Sunday School of St. Mary's presented the generous patron of their

school with a beautiful Prayer Book. The offering was made by James Kirke Paulding, his great nephew, and was received by Mr. Kemble with deep feelings of appreciation. A notable glimpse of Mr. Kemble's character is portrayed in a letter written two years before his death, to his friend, General E. D. Keyes, in which he describes an entertainment given to celebrate his eighty-seventh birthday. The letter contains this remarkable passage, in words pathetic and affecting:

"And now, having done my duty to my friends, to society and, I trust, to my GOD, I am ready to depart."¹

On the 16th of September, 1875, Gouverneur Kemble departed this life in the ninetieth year of his age, after a short illness. Two Sundays before he had been in his usual place in church and received the Holy Sacrament, but the illness with which he was stricken proved too much for his advancing years. His funeral was held in the church he had loved and served faithfully, in the presence of many clergy and people, the Bishop of the diocese being present. The business of the village was suspended during the service that everyone might be able to show their last tribute of regard for this patriarch of the village, who left behind him a wonderful legacy of physical and mental and moral strength, and whose life bore its witness to a conspicuous virtue and integrity.

The following resolutions bearing upon the death of Gouverneur Kemble were adopted by the vestry of St. Mary's in the Highlands:

Whereas it has pleased Almighty God our Heavenly Father on the morning of the 16th of September

1 "Observation of Men and Events." Keyes, p. 70.

last to remove from all the pains and sufferings of earth to a blessed rest and peace in Himself, our late Senior Warden, the Honorable Gouverneur Kemble, at the venerable age of ninety years,

and Whereas having in mind his long and intimate connection with this Parish the fact that to him are due its first foundations and a large share in its subsequent development, and his possession from the first, of the office of Senior Warden, and also being moved thereto in the recollection of a life devoted to the interests of the people, among whom he lived a life honorable, upright and marked by a dignified and reverend regard for our holy religion, and by a faithful fulfilment of its high obligation,

Therefore, we, the Vestry, of St. Mary's Church in the Highlands, by this minute, desire to record our respect for his memory, and gratitude for his zeal and services in behalf of this Parish, and also an high estimation of his character as a true Christian gentleman.

The sterling qualities of Gouverneur Kemble made their impression far afield of his own community. In 1833 he was elected a vestryman of St. Philip's in the Highlands, and was a liberal contributor to the support of that church. When, in 1853, he made his trip to Spain, in company with ex-President Martin Van Buren, he took with him the following complimentary letter of commendation, given him by the Roman Catholic Archbishop of New York:

Lettre générale.

Mon excellent et très estimé ami est sur le point de passer quelque mois dans les différents pays d'Europe. Il voyage en compagnie de son Excellence l'Exprésident des Etas-Unis, Martin Van Buren.

Je prends la liberté de recommander Mr. Kemble

aux attentions particulieres de tous les Catholiques, mais specialment à la hierarchie et au clergé toutes le fois qu'el juger a propos de montrer cette lettre aux dignitaires de l'Eglise."

(Signed) Jean Archevêque de N. York.
New York le 28 Avril, 1853.

ROBERT P. PARROTT

In the *Boston Journal*, published Christmas Day, 1877, the following notice appeared: "Robert P. Parrott, inventor of the Parrott Gun, died suddenly at Cold Spring, New York, Monday morning, December 24th."

In the early hours of that day the sad news of this loss to the village was circulated. So few of the people knew of his illness that the report of his death came as a great shock. It caused a sorrow in the community second to none in its depth and intensity. For more than forty years he had been identified with the prosperity of this vicinity and had by his energies contributed to the growth of the village.

Robert Parker Parrott was born in Lee, Stratford County, New Hampshire, October 5th, 1804. At the age of sixteen he was appointed as a cadet at West Point, where he graduated in 1824, the third in a class of thirty-one. He remained at West Point for some time as assistant professor of mathematics. From 1829 to 1831 he was stationed at Fort Constitution, being commissioned a first lieutenant. In 1835 he was on staff duty in the war with the Creek Indians in the South, and in 1836 was promoted to captain of ordnance, in which capacity he was sent to the West Point Foundry, which was then the most extensive establishment for the manufacture of heavy guns in the country. The West Point Foundry



ROBERT PARKER PARROTT
WARDEN 1841 TO 1877

Company, then under the management of Gouverneur Kemble, made such advantageous offers to Captain Parrott that he resigned from the army and entered upon the main work of his life. Starting first as superintendent he rose to be the head of the plant. It was while thus engaged that Mr. Parrott was appointed judge of the Court of Common Pleas for this county, and he served in that capacity for three years. He found time to turn from ordnance and judicial matters to social interests and his intimacy with the family of Gouverneur Kemble resulted in his marriage to Mr. Kemble's sister, Mary Kemble.

The position of Mr. Parrott at the foundry gave him every facility for prosecuting experiments in his favorite department of ordnance. From 1836 until the commencement of the Civil War these trials had been carried on, with the result that then was given to the country and the world, the famous Parrott rifle gun and projectile. His later work was the making of an improved mortar and projectile for the life saving service on the American coast.

The fortune which Mr. Parrott accumulated as the result of long experience, deep study and arduous labor was extensively bestowed upon beautifying the village, the building of suitable homes for his employees and the extending of relief to human necessities when ever they were made apparent. One of his many benevolent and characteristic acts, flowing from his kindly hand and generous heart, was the paying of the taxes of widows and soldiers absent in the war, who were residents of Philipstown. His munificent gift to the parish of St. Mary's in the Highlands, the spacious grounds on which

the church stands, and the large contribution to its building fund, is a monument perpetuating his memory to coming generations.

On the day of Mr. Parrott's funeral the hum of machinery was stilled in the works where he had passed more than half his life. The business of the village was suspended and the entire populace thronged the church. His memory is still preserved in the grateful hearts of those who were associated with those good old Cold Spring days, and it will not fail in many succeeding generations.

The following letter from the chief of ordnance shows the esteem in which Captain Parrott was held in the army:

Ordnance Office, War Dept.,
Washington,

Dec. 28th, 1877.

Messrs. Paulding, Kemble & Co.,
Cold Spring, N. Y.

Gentlemen,

This department has, with deep grief, learned of the death of Captain R. P. Parrott. He was so long a controlling power of your foundry, for a lifetime associated with this bureau as an officer and citizen, that it is proper that expression should be given to the sorrow that is felt throughout the ordnance department. Of one so widely known and appreciated for his scientific attainments, his inventive faculty, his incorruptible integrity, much might be said, but over his grave I prefer remembering him as I knew him for some years in the intimacy of personal and official relation, as the genial companion, the staunch friend, the Christian gentleman, the soul of honor. Not one of all the virtues that keep green the memory

of the dead can be denied him. But above all it can be written on his tomb he was a good man.

Yours very sincerely,
(Signed) S. V. Benet, Brigadier General,
Chief of Ordnance.

The following lines, full of tender feeling, were written by James N. Paulding, December 26, 1877. They show the strength of Mr. Parrott's influence upon those who knew him.

We who have known his worth
And felt his silent love
His steadfast, never-tiring watchful thought and care
Keep ever in our hearts
His cherished loving image;
But to you, unknowing, whose following feet shall
tread where our's now stand, halting on the ever
onward march
For the time forgetting, all engrossing joys and cares,
happily here pausing, read and let this poem tab-
let speak;
He now resting here did throughout his entire life,
truly intend and strive to do his manly duty, sure
trusting in God's mercy to forgive his failings,
Himself unwilling to condemn the errors of us all
But to all extending ever kindly thought and deed
Of such we sinners say,
God's noblest work, an honest man, with such the
sacred Scriptures saith, God is well pleased.

Mr. Parrott did not spend in a narrow, provincial spirit, all his gifts and abilities in his own particular community. They were recognized and sought far and wide. Among his positions of trust was a trusteeship of the Mechanics and Savings Bank of Fishkill-on-Hudson, which after his death, passed the following resolution:

We, the Trustees of this Institution recall with pride the invaluable services Robert P. Parrott has rendered to us.

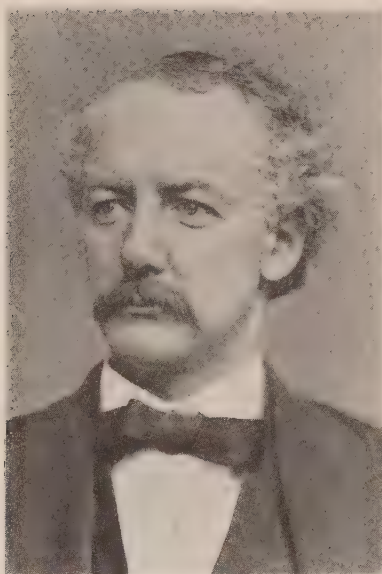
GOUVERNEUR KEMBLE.

Gouverneur Kemble II, after serving on the Vestry for eight years, succeeded his uncle, Gouverneur Kemble, as warden, which office he held until his death. He was a son of William Kemble, a prominent New York iron merchant of his day, and was born in 1835 in the old Kemble homestead in St. John's Square, New York, which was then one of the most attractive residential sections of the City. He was educated at West Point and subsequently became identified with the West Point Foundry, which his uncle, after whom he was named, had established. Mr. Kemble was for many years a member of the Seventh Regiment, and at the time of his death, which occurred on May 14, 1898, he was connected with the Military Club, which was composed of members of the regiment. The following resolutions were adopted by the vestry of St. Mary's in the Highlands as an expression of the feeling of their loss caused by his death.

At a meeting of the vestry of St. Mary's in the Highlands, held on the evening of May 30, 1898, the following resolutions were presented and adopted:

Whereas God in his wisdom and love has seen fit to remove from our companionship our friend and associate and fellow member of this vestry, Mr. Gouverneur Kemble, serving this church as a vestryman for eight years, and for twenty-three years filling the position of warden with a most exemplary fidelity,

Resolved that we, the members of this vestry, mindful of the loss sustained to the Church by his



GOUVERNEUR KEMBLE, Second
WARDEN 1878 to 1898

death, desire to place upon record our keen sense of the benefit of his counsel, his helpful and inspiring example of loyalty and love for the well being of this parish, his energetic support of its interests, his quick and generous response in the cause of every necessity, his cheerful manner and courteous spirit manifested in all our associations with him, his strong and vigorous regard for his church in the zeal of his membership and in the conscientious discharge of the duties of his office.

Resolved that the feeling of this vestry be sent in a copy of these resolutions to the members of his family, conveying our deep and earnest sympathy and our sincere appreciation of their sorrow, to which we respond with an affectionate regard in the loss of him whose sound judgment and pure integrity won a profound respect from those with whom he served the church he loved so well.

And be it resolved further that these resolutions be spread upon the minutes of this vestry as a perpetual testimony to the memory of his wisdom and the regard of his sincere and upright life.

GOUVERNEUR PAULDING.

Gouverneur Paulding, who served on the vestry almost from the beginning of the parish, belonged to that group of citizens for whom the community had a profound respect and esteem. Here his whole life had been spent and his business career brought out. It was in that career, particularly with his association with the West Point Foundry, that those whose homes had been associated here for many years especially thought of him. Gouverneur Paulding was born in New York City, November 25th, 1829, the son of James Kirke Paulding, Secretary of the Navy. When a young man he came to

Cold Spring to take a position in the office of the West Point Foundry and rose in the conduct of its affairs until he became its president, which office he held for many years until the plant was yielded into other hands. But before the change came and for a long time Mr. Paulding was not only a part but the greatest part of that corporation, giving of the best of his strength and energies to the maintaining and successful manipulating of a business that was so dear to him, and meant so much to the people of Cold Spring. It was in the conduct of that business that Mr. Paulding's noble traits of character were most conspicuously in evidence.

His conducting of the affairs of the West Point Foundry, over which he watched so assiduously, and whose interests he so zealously guarded, as long as he could, was upon the basic principles of integrity and honor. And no one who took him at his word and who depended upon his promises or entered into any commercial negotiations with his firm ever had cause for regret. His motto for the work he sent out into the world was "The best and nothing but the best."

His relationship with his employees, who gave of their brain and muscle in upholding their parts in the organization they served, still stands out fresh in the memories of all who were familiar with his methods and principles, as showing how an organization of wage-earners can be conducted in a fine spirit of mutual benefit, loyalty and good will.

Mr. Paulding did not regard the labor of the men who toiled for him as a sort of commercial commodity, as just worth so many dollars and cents. He thought of them as men and not as machines. He gave to them a just



GOUVERNEUR PAULDING
WARDEN 1898 TO 1913

and honest compensation for their labor expended, and he expected them to give him in return an equally fair and honest amount of work.

But Mr. Paulding went further than this. "Perfectly human himself, nothing in the way of humanity was foreign to him." He took a deep interest in the welfare of his men, knew them by name, recognized them on the street, was always ready to listen to their complaints and adjust any grievances he could, meeting his men in a free, frank and kindly spirit in the discussion of any form or phase of dissatisfaction that might arise from time to time. In appreciation of his regard for them, his men loved him and in any period of financial stress and strain, which happened more than once, necessitating the enforcement of economy and a retrenchment in wages, those who were the chief sufferers would rally around him, uphold him, pledge themselves to stand by him, heroically endorsing his policies and decisions and assuring him of their support and help.

Those were days when the antagonisms of labor and capital were not as acute as they are now. But it is reasonable to believe that Mr. Paulding's policies would even to-day have precluded the straining of industrial relations, to the point of strife, substituting instead an amicable adjustment of any grievances.

Most of those who learned and followed their trades are now in other places and many are in another world where human toil is over, but those who are still here treasure in their feelings a warm admiration and love for Gouverneur Paulding, who was to them a friend, a counsellor and a benefactor, perhaps to the extent of his own self-impoverishment.

Of late years Mr. Paulding's physical infirmities made it impossible for him to appear as much in the life of the village as in past years. But his love for it never abated. The departure of its commercial prestige never ceased to grieve him, and no one more than he did, yearned for a return of its prosperity. Though more or less confined to his home, he kept himself in touch with such current events in the community that might happen now and then, and he was eagerly interested in any occurrence which was in line with what might tend to the moral uplift of our town.

Mr. Paulding was a reticent man, even to his friends, but those who penetrated beneath the reserve of his temperament found a warm heart beating with loving sympathies to the necessities of his fellowmen. And who ever sought his opinions, whether in industrial, civic or ecclesiastical matters, realized that he spoke out of the heart and soul of a sincere, high-minded, christian gentleman, who has gone to his rest, full of years, leaving an unsullied name, an untarnished character, an unblemished reputation, a pure record, an example of rectitude, honor and integrity in all contacts with his fellows, through a long and eventful life.

At a meeting of the vestry, held April 13th, 1914, the following resolutions, offered by Gouverneur Kemble, were read, recording the loss to the parish sustained by the death of Mr. Paulding, which occurred December 17th, 1913.

Whereas by the death of Gouverneur Paulding the Church of St. Mary's in the Highlands has lost the last surviving donor to its building fund, and has severed the last link that unites the parish with its early history and

Whereas in his long service of over forty years as vestryman and warden, he ever displayed the greatest interest in its welfare and took pride in its success

Therefore be it resolved that we will ever cherish the memory of our late associate and in making record of his long, useful and exemplary life, we will hold this record sacred in our keeping as long as the love of rectitude, philanthropy, patriotism and Christian gentleness shall endure. But sharing with the Church and with the community at large in a common loss and partaking in a common grief, we will send to the family of the deceased a copy of these resolutions as a token of respect for the departed, and our sincere condolence for the bereaved.

The following letter of response was received from the family of the late Gouverneur Paulding:

May 13th 1914.

Gouverneur Kemble, Esq., Clerk of the Vestry of St. Mary's in the Highlands.

My dear Sir,

On behalf of the family of the late Gouverneur Paulding, I beg to thank the Vestry of St. Mary's in the Highlands for the resolutions adopted by them on May 2nd.

These will always be cherished by us as a valuable record of his life and unselfish service.

(Signed) James Kirke Paulding.

Gouverneur Paulding was elected to the wardenship on Decoration Day, 1898, being nominated by Henry Metcalfe in the following words:

It is a happy coincidence that on this Memorial Day we are called together in loving memory of one of our departed residents, for while the secular observance of the day refers to the hosts of heroes who now lie in their last sleep in almost every family there

is one grave which stands always open in perpetual memory of individual sacrifice of the public good. We too, as a family, think of our lost brother and earnestly desire to honor his example in the manner he himself would have chosen, by selecting for him a worthy successor. The position of a church warden is a worthy dignity, standing as one of the two representatives of the people, and together with his fellow warden, binding together the interests of the people and their priest. The incumbent should love the Church and the parish and be well informed as to its history. He should be a perpetual trustee of its temporal things.

I propose to bring before you the name of one whose interest in the Church of St. Mary's in the Highlands dates from its very inception, of one who is loved and respected by all, one whose association with us continues the relation begun long ago by his preceptor, the founder of the Church, one whose interest in it has never flagged, one whose name is part of the ecclesiastical and secular history of our Village. I nominate Gouverneur Paulding.

Mr. Paulding's name was seconded by Charles Miller, senior warden, and he was unanimously elected as junior warden, a position he held until his death.

CHARLES MILLER.

During the year 1914 the parish was stricken by the loss of two of its wardens, first by Gouverneur Paulding, and then by the death of its senior warden, Charles Miller.

Mr. Miller was born at West Point, March 4th, 1839. His father, who was a native of Germany, had come to America when a young man, and had taken a position in the West Point Band, of which he became the leader. Mr. Miller was left an orphan when thirteen, and being



CHARLES MILLER
VESTRYMAN 1876 to 1887
WARDEN 1887 to 1914

obliged to seek employment, came to Cold Spring in 1852 and entered the meat business with Asa Truesdall. From the time of his arrival here until 1872 he remained in the employment of Mr. Truesdell and mastered all the details of the business. At that time he bought the business of his employer and conducted it at the same place until his retirement from active business. Mr. Miller was prominently identified with the interests and public life of his adopted village and became one of its most influential and progressive citizens. He served at different times as its president and was the first foreman of the fire company, and as justice of the peace he served two terms. He was elected to the vestry in February 5, 1876, and on April 11, 1887, succeeded Gouverneur Kemble as warden, an office he filled with a conscientious sense of its obligation. At the time of his death, which occurred April 21, 1914, the vestry placed on record their estimate of his long years of usefulness to the church in the following words:

Whereas, our esteemed Warden, Charles Miller,
has been suddenly removed from us by death
and Whereas Mr. Miller served this church as its
senior warden for twenty-seven years with an exemplary fidelity,

Resolved that we, the members of this Vestry,
desire to place on record our appreciation of his work,
and to testify to our sorrow for the loss his death has
placed upon us.

GOUVERNEUR KEMBLE III.

Gouverneur Kemble, the present senior warden of St. Mary's, is the third member of the family to hold that office. He was elected a vestryman in 1899 and was ad-

vanced to the office of junior warden in 1913 and that of senior warden upon the death of Charles Miller in 1914.

He was born in Cold Spring, August 15th, 1862, the son of Gouverneur Kemble and Julia Tillon. He was a member of St. Paul's School, Concord, and after finishing there, he entered Colonel Husted's School at Highland Falls and a school kept by Colonel Symonds at Sing Sing, both being preparatory schools for West Point. His plan of entering the Military Academy being changed, he took a position at the West Point Foundry in the drawing department, where he remained one year. Following this he spent eighteen months with the mercantile house of Maitland, Phelps and Company. He was thirteen years in the employ of the Delaware, Lackawanna and Western Railway Company and since 1902 has held a position in the Lincoln National Bank.

Mr. Kemble has a deep affection for his native place. He spends all the time he can in it, and has its welfare very much at heart. He is much interested in civic matters and did a good deal for the installing of the sewer system in the village. Since 1908, he has been a member of the Board of Water Supply and spends much time working in its behalf. Mr. Kemble has always been drawn to military matters and on April 10th, 1884, joined the Seventh Regiment, becoming corporal in 1900, promoted to sergeant in 1908 and transferred to depot battalion June 27th, 1916. On September 1st, 1917, he was commissioned captain in the Home Defense Reserve, State of New York.

CHARLES SETON LINDSAY.

Charles Seton Lindsay entered the vestry in 1910, and was elected warden, May 1st, 1914. He was born near

Dublin, Ireland, October 25th, 1843. His school days were spent at Rugby and at private schools in this country. At one time he was resident manager of the New York Life Insurance Company in the West Indies, India, China and Japan and subsequently in Great Britain and Ireland. In 1861 he enlisted in the Civil War, became first lieutenant and later acting assistant adjutant general, both on brigade and division staffs. At present he holds a prominent position in the New York Life Insurance Company, New York City, and is still serving the church as junior warden.

CHAPTER VIII.

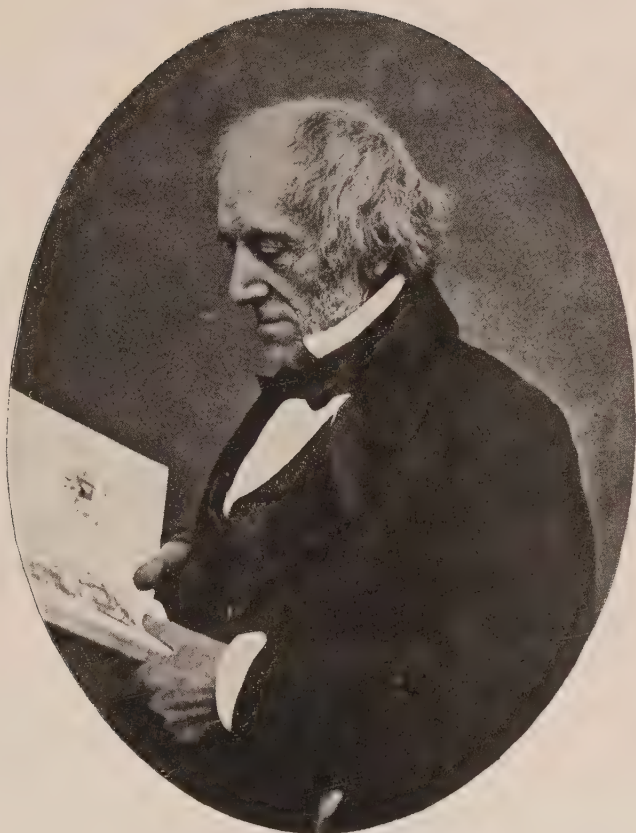
VESTRYMEN OF ST. MARY'S IN THE HIGHLANDS.

THE vestry of St. Mary's in the Highlands has been served by men who were from time to time, in different ways, conspicuous in the various vocations of life. Law, finance, architecture, medicine, the army and navy have all been represented among those who were instrumental in guiding the affairs of the parish.

HENRY C. DE RHAM.

Henry Casimir de Rham was one of the founders and incorporators of the parish of St. Mary's in the Highlands, being one of the members present at the meeting in 1839 when the parish was organized and was therefore one of the oldest vestrymen. While the church shared the privileges of the same rector with St. Philip's in the Highlands, Mr. de Rham remained on the vestry, but when the two parishes became independent of each other, he identified himself with St. Philip's, which was natural, since his ties were more associated with that parish. Consequently this church was deprived of the parochial interest of a family which would have been valuable to it. However, living so near and having many friends in this community, the family of Mr. de Rham has always shown much regard for the welfare of St. Mary's.

Henry C. de Rham was born at Giez, Switzerland, July 17th, 1785. He came to America about 1806 and married a daughter of Dr. William Moore, brother of the



HENRY CASSIMIR DE RHAM
VESTRYMAN 1841



ALEXANDER HAMILTON
VESTRYMAN 1866 TO 1884

second Bishop of the diocese of New York. He was one of New York's early and most influential bankers, honored and respected by all his associates in the city. In 1834 he purchased a piece of property on which the Davenport farm originally stood, which has remained ever since in the de Rham family.

ALEXANDER HAMILTON.

Alexander Hamilton was one of the oldest vestrymen of this parish, having been elected to the vestry in the earliest years of its existence. He was born in Ryfield, Ireland, March 3rd, 1812. In 1832, on his wedding day, he and his bride braved the dangers of the deep and came to this country in a sailing vessel, arriving here, after a stormy voyage of three months. After a short stay in Brooklyn, Mr. Hamilton came to the West Point Foundry, where he was employed for more than sixty years. Most of this time he was in charge of the air furnace of that great plant. He remained a vestryman of St. Mary's until his death May 15th, 1884.

In 1882, Mr. Hamilton celebrated his golden wedding. He had ten children and at the time of his death could boast of being the grandfather of twenty-three.

JOHN TAYLOR.

John Taylor became a member of the vestry of St. Mary's in the Highlands in 1866 and served for ten years. He was born February 14th, 1828, at Nafferton, Driffield, England, where he spent the greater part of his early life. In June, 1852, he married Elizabeth Cuthbert at Alnwick, Northumberland, and in the next year left England for America on the sailing vessel, the *Ross of Hull*. He settled in Cold Spring and entered the em-

ployment of the West Point Foundry Company and became one of the most faithful and trusted workmen of that institution. He was equally conscientious in his Church relations, and at the time of his death, which occurred in 1876, the vestry entered the following minute upon the record of the parish:

At a meeting of the vestry of St. Mary's held on Thursday, February 10, 1876, the following resolutions were adopted,

Whereas it has seemed good to our Heavenly Father, who doeth all things well, to call away into the rest and peace of Paradise, the soul of our deceased brother, John Taylor, for ten years a member of this Vestry

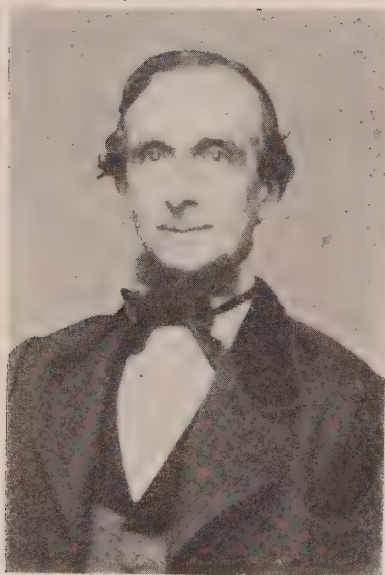
RESOLVED, that we hereby record the deep sorrow that we feel in the removal of one so long associated with us in this Vestry and who by his sterling integrity, uprightness and sincerity, ever commanded our highest respect and esteem.

RESOLVED, that we hereby offer our heart-felt sympathy to the members of his family and that a copy of these resolutions be transmitted to them.

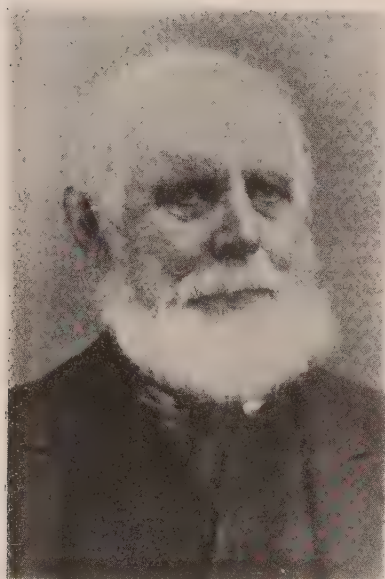
MATTHIAS McCAFFREY.

In the earliest records of the church the name of Mr. McCaffrey appears among the members of the vestry. He was born in County Sligo, Ireland, in 1809, and after coming to this country, settled for a time in Cleveland, Ohio. When a young man he came to Cold Spring, entering the West Point Foundry as a boiler maker, and there labored as one of its most faithful employees until the time of his death, which occurred in August, 1880.

The following minute was adopted by the vestry September 20th, 1880:



JOHN TAYLOR
VESTRYMAN 1866 TO 1876



ALBERT AMERMAN
VESTRYMAN 1867 to 1895

Whereas, Almighty God, in his wise providence, has taken to the rest and peace of Paradise the soul of our deceased Brother and fellow Vestryman, Mathias McCaffrey,

Therefore, we, the Rector, Wardens and Vestrymen of St. Mary's in the Highlands, do hereby record the high esteem in which he was held by us and our sincere respect for his character, which combined such rare fidelity to trust and a faithful discharge of duty with so many of the brightest and holiest features of a soldier and servant of Christ.

Mr. McCaffrey was one of the oldest and most highly thought of members of the vestry, and for a time added to his duties as vestryman the services of sexton of the church.

ALBERT AMERMAN.

Albert Amerman, at the time of his death, which occurred November 10, 1895, had been a member of St. Mary's in the Highlands for forty years, and was one of the oldest vestrymen. He was born at Rhinebeck, Dutchess County, New York, November 14th, 1818. He came to Cold Spring when twenty years old and entered the West Point Foundry, where he remained until his health failed. He served on the vestry until 1895, and in 1879 was elected a delegate to the diocesan convention. He was much interested in the building of the new Church and was the collector of contributions for the font placed within it, when completed.

GEORGE E. HARNEY.

George Edward Harney, to whose architectural gift the parish is indebted for its present beautiful church, was born in Lynn, Massachusetts, in 1840. After spend-

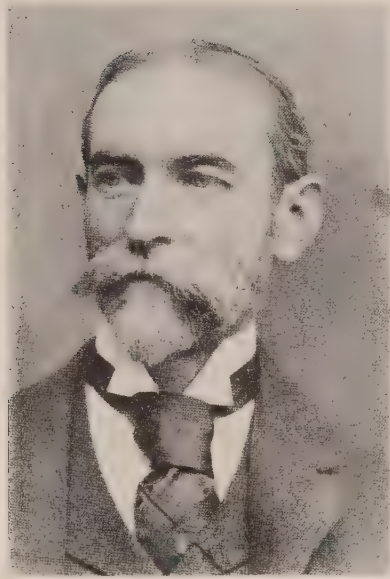
ing his early life in New England, living mostly in Boston, he came to Cold Spring in 1863 to take charge of some work under construction in the neighborhood, and lived here for ten years. During his residence he was employed by Mr. Parrott to present plans for a church, which were accepted. The building was started in 1867 and completed in one year.

Mr. Harney served several years on the vestry, until he left Cold Spring in 1873, having established a partnership in New York, which lasted but a few years, owing to the death of his partner, William I. Paulding.

Mr. Harney continued his profession alone until his retirement, a few years ago.

ROBERT B. HITCHCOCK, U. S. N.

Robert Bradley Hitchcock was born in Cheshire, Massachusetts, September 25, 1804. He entered the navy in 1825 and after his graduation held various positions of promotion, rising to the rank of commodore, July 16th, 1862. In 1864 he was appointed commandant of the navy yard at Norfolk. Shortly after this he came to Cold Spring as inspector of ordnance, representing the navy. After his retirement he made his home here. He is remembered by those who knew him as a polished gentleman of the olden times, dignified and urbane, a friend to every project for the benefit of the village. Commodore Hitchcock was elected to the vestry in the early days of the parish and served up to the time of his death, which occurred in New York, March 24th, 1888. He was a warm personal friend of Robert P. Parrott, and was deeply interested in the building of the church, to which he gave his faithful and untiring attention.



GEORGE EDWARD HARNEY
VESTRYMAN 1867 to 1873
Architect of the Second Church



COMMODORE ROBERT BRADLEY HITCHCOCK, U. S. N.
VESTRYMAN 1867 to 1888

FREDERICK P. JAMES.

Frederick Plummer James was a member of the vestry, being elected in 1873. He resigned in 1876 and was re-elected in 1883, serving one year. He was born in Deerfield, New Hampshire, March 15, 1820. Although he left the home of his birth in the early years of his life, he always retained a strong affection for it, to which he gave expression, by founding a public library for the people of Deerfield.

Mr. James was a financier of much prominence in his day, and his connection with many railroads and other business interests, made him a notable figure in financial circles. Being an invalid for many years, after coming to Cold Spring, he was forced to lead a life of considerable retirement. He took much interest in the construction of the new church, gave a large bequest of \$5,000.00 toward the building fund, besides the stone out of which the church is built.

Mr. James died May 29th, 1884, in the sixty-fourth year of his age. His funeral services were held at St. Bartholomew's Church, New York, of which parish he was a member, his burial taking place in the cemetery here.

WILLIAM YOUNG, M. D.

Dr. Young was elected to the vestry of St. Mary's in 1873, serving two years, and again in 1877, and remained a member for one year. He was born at Portglenone, County Tirone, Ireland, in 1820. In 1826 his family came to this country, and after finishing his course at the College of Physicians and Surgeons, he returned to Europe in 1841 for supplementary studies, graduating from

the University of Glasgow. After coming back to the United States, Dr. Young practised in New York and Philadelphia, and for a time in Cold Spring. In 1890, he made his residence here, where he remained until his death October 26th, 1902.

FREDERICK D. LENT.

Frederick Devoux Lent, A. M., M. D., was born in Newbern, North Carolina, 1823. He was graduated from the University of North Carolina in 1845, and from the medical department of the New York University in 1849. For the following two years he served as house surgeon under Dr. Valentine Mott in the New York Hospital. In 1851 he was appointed surgeon of the West Point Foundry, which position he held until 1875, except for one year. In 1853 he married Mary Kemble, daughter of William Kemble, by which marriage he had one son and three daughters. His professional career at Cold Spring was one of remarkable success, his reputation as a consulting physician reaching from New York to Albany. In 1870 he received and accepted the appointment as professor in the medical department of the New York University, and assistant surgeon in the Woman's Hospital.

After a year's arduous service in New York, he returned to Cold Spring, where he continued in active practise until his health failed him and he was obliged to seek a more beneficial climate. He went to Florida in the winter and to Saratoga in the summer months. Though taken ill at Saratoga, he was able to return to Cold Spring and died on October 11, 1883.

Dr. Lent was a remarkable man, bringing lustre and renown to his profession. He was modest, unpretentious



FREDERICK PLUMMER JAMES
VESTRYMAN 1873 TO 1876 AND 1883 TO 1884



WILLIAM YOUNG, M.D.
VESTRYMAN 1873 TO 1875 AND 1877 TO 1878

and gentle. Extreme conscientiousness was his predominating characteristic. A sense of the keenest justice, even in the smallest matters, governed all his dealings. The regard of his professional responsibilities was only second to his feeling of responsibility to God. Nothing could swerve him from his high sense of right. In the widest sense of the word, he was a good physician, skillful, devoted and self sacrificing. Dr. Lent was one of the founders and early presidents of the American Academy of Medicine, and was a frequent contributor to various professional journals. He combined the dignity of his manhood with a consistent Christian life. He was one of the earliest vestrymen of the parish and was connected with the vestry until 1876.

WILLIAM H. LADUE.

William Henry Ladue filled a long period of twenty-seven years' service on the vestry of St. Mary's, having been elected in 1876. He was born at Cold Spring, December 29th, 1843, and his whole life was spent in this locality. After leaving school in 1859 he began to take up the trade of a carpenter and builder, in which he speedily became proficient. In 1870 he started in business, which under his skillful management, steadily grew and became extensive. At his mill here all kinds of doors, window frames, hard wood mantles and trimmings were fabricated. During the long course of his business career, Mr. Ladue built a number of handsome residences and important buildings at Garrisons and elsewhere. Many of the dwellings and stores of his native place were constructed under his supervision, as well as several stations along the line of the Hudson

River Railroad. Mr. Ladue was prominently identified with town and village affairs and held, at different periods, the offices of village trustee, president and justice of the peace. In 1891 he was elected a member of the Assembly. At the time of his death, which occurred August 22nd, 1903, he was a member of the Old Homestead Club, the fire company, the Order of Masons, Board of Water Commissioners and a trustee of the National Bank of Cold Spring.

ELLIS H. TIMM.

Ellis Henderson Timm was not only a vestryman of St. Mary's but he served the vestry as clerk from 1883 to the time of his death, which occurred on Washington's Birthday, 1907. Mr. Timm was born in Sheffield, England, January 3, 1841, and came to this country when seven years old. At the outbreak of the Civil War he enlisted from Newark, New Jersey, and served until the close of the War, retiring with the rank of sergeant. After the close of the War, Mr. Timm received from the state of New Jersey a bronze medal in grateful recognition of his patriotic service. In the early seventies Ellis H. Timm came to Cold Spring and was for a long time foreman of the brass shop in the West Point Foundry. Resigning his position there, he received an appointment in the custom house, New York, where he remained until appointed post master at Cold Spring, during the term of President McKinley. He was a past master of Philips-town Lodge, Free and Accepted Masons, a charter member of the fire company, a member of the board of education and a trustee of the village. Being a member of the Grand Army of the Republic, special honor was shown



WILLIAM H. LADUE
VESTRYMAN 1876 TO 1903



FREDERICK DEVOUX LENTE, M.D.
VESTRYMAN 1875 TO 1876

him at his funeral, a representation from the West Point band being present.

The following resolutions, adopted by the vestry of St. Mary's in the Highlands, shows how his associates appreciated his work:

At a meeting of the Vestry of the Church of St. Mary-in-the-Highlands, held on the evening of March 11, 1907, the following resolutions were spread upon the minutes:

Whereas, God, in His all-wise Providence, has seen fit to take out of this world the soul of our departed friend and fellow vestrymen, Ellis Henderson Timm, and

Whereas, he served this parish in the capacity of a vestryman for thirty-one years, acting as clerk of the vestry for twenty-three years, and

Whereas, his faithful interest and unceasing love for his church in all its affairs was most conspicuously marked in the active part he took in all the deliberations of this body.

Resolved, that we, the members of this vestry, desire to place on record our deep sense of the loss which this vestry has sustained.

Resolved, that we, the members of this vestry, further desire to give expression to our high regard for his loyalty and love in the performing of the duties of his office.

Resolved, that these resolutions be inscribed upon the minutes, and that a copy of them be sent to his family and to *The Churchman*.

On February 22, 1907, the rector of St. Mary's paid the following tribute to his memory:

At the close of the day which this nation has set apart to keep her greatest soldier fresh in the minds of her people there was taken from this community

one whose name will ever be associated with the high regard in which it was held.

The death of Ellis H. Timm removes from this village an exemplary citizen, a loving husband and father, a faithful and true friend to those who had his friendship, and a devoted churchman.

Identified with Cold Spring for many years Mr. Timm had become very closely connected with a large number of interests. His ambition for the welfare of the place that was so dear to him and his zeal for its betterment in every direction were shown by the effort he expended in the many organizations to which he gave much of his time and thought. His wise counsel was often in demand, and his integrity, which was such a notable feature of his character, put him in many positions of trust.

Mr. Timm was a man of strong opinions which with him were convictions and while never hesitating to express them when a sense of duty called, he did it in a spirit and in a way that was never offensive.

In the discharge of his obligations as a churchman was where I best knew him and the service he was always ready to render in all matters pertaining to the church was marked by a high degree of conscientiousness. It was in the conspicuous discharge of his responsibilities as a churchman, he expressed by the force of his example, what he undoubtedly believed, that the church and her interests should have the first place in the hearts of men.

As an officer of the church he so dearly loved, serving in the capacity of the Clerk of the Vestry for many years, in all the time that I was associated with him he was always at his post, save once when kept away by that last illness from which he never perfectly recovered.

It was Mr. Timm's kindly and genial interest which, to a large extent, won for him the many



ELLIS HENDERSON TIMM
VESTRYMAN 1876 TO 1907

friends who are sorrowing that they shall see his face no more. It was the desire to perform an act of kindness which, proving too great for his physical strength, was partly responsible for the suddenness of his death, bringing so hastily a long and useful life to a close.

There are few residents of this village to whom the memory of Ellis H. Timm will not be kept fresh and green and no one will miss him more than I, who for nearly twelve years enjoyed the privilege of being his rector and his friend.

GEORGE WILSON MURDOCK.

George Wilson Murdock was elected a member of the vestry in 1878 and served until June 1st, 1889. He was born at Pulaski, New York, September 25th, 1843. In 1867 he was graduated from the College of Physicians and Surgeons. Shortly afterwards he came to Cold Spring and for some years was associated with Dr. Frederick D. Lente, to whose practice he succeeded, and which he continued until his removal from the village.

WILLIAM I. PAULDING.

William Irving Paulding was born in New York in 1825. He was a son of James Kirke and Gertrude Kemble Paulding. After his graduation from Columbia College, he took up the study of law, but his tastes ran in the line of literature, which he inherited from his father, who was an intimate friend of Washington Irving. Mr. Paulding wrote extensively, his chief published work being the life of his distinguished father. He married a daughter of Isaac Greene Pearson, with whom he became engaged in business, and eventually became manager of several large estates.

Mr. Paulding was deeply interested in the improvement and enhancement of the village. It is said that many of the beautiful shade trees, which have been such an attractive adornment to our streets, were planted by him.

Mr. Paulding was elected to the vestry in 1878 and served one year. In 1882 he was elected a delegate to the diocesan convention.

JAMES N. PAULDING.

James Nathaniel Paulding, who served on the vestry from 1880 until 1898, was a prominent figure in the affairs of everything that pertained to the welfare and prosperity of the village, and was highly regarded in the business and social circles in which he moved. Mr. Paulding was the son of James Kirke Paulding, and was born in New York, July 24th, 1833. He lost his mother when very young and, coming to Cold Spring, made his home with his aunt, Mrs. Robert P. Parrott. For a time he was active in the affairs of the West Point Foundry, but twelve years before his death he withdrew from all active business life and traveled extensively. Mr. Paulding took a keen interest in the affairs of his church, which he attended with an unfailing regularity until the day of his death. The following tribute was delivered in the Church of St. Mary's, to his memory, by the rector on Sunday morning, March 20th, 1898.

In referring to the passing away of that life which our church and community could ill afford to spare, I feel sure I am only reflecting the common feeling in which we all share with a united sorrow. The breaking of those links in the chain which binds us to the



JAMES NATHANIEL PAULDING
VESTRYMAN 1880 TO 1898

sacred remembrances of the past, reduces with a visible and sad effect those sweet associations in the enrolled experience concerned with a corporate life.

A church and a congregation, above all communities of individuals, respond most completely to those personal losses as one light after another is withdrawn from its shining and has to be surrendered to the call of God who has for it a purpose for which it may continue to shine, but as a greater light in a greater life. But the spot it brightened is made, by this contrast of its absence more dark and empty.

In the character of rural church life there are many distinguishing features which separate its complex experiences from church life elsewhere, giving to its history a peculiarly tender side which all those who contribute to the scenes and incidents which make it up cannot easily forget or find compensation for. It is in the creation of that common bond of sympathy which rises out of a common interest, a common toil and a common fellowship. Out of these conditions there grows from the fruitful seed of a mutual regard, germinating in the soil of continual contact, nurtured by those elements of intimate feelings of love and good will, which have a chance to follow so spontaneously, away from the more isolated interests of distracted city life. It is the constraint of these immovable facts which adds to the intensity of those sad separations, leaving behind them the mutual sorrow which pervades the feelings of us all.

In the life of him whose conspicuous interest and influence God has removed, we see that no life need be one sided or isolated. The rare quality of a Christian gentleman, moving among the people of the place where he loved most to be, entering into that beautiful combination of a courtesy born and bred in those times when the little details of refinement and culture were more carefully considered in

the construction of character than they seem to be to-day, made of him a citizen and a social ornament which we were proud to own and claim.

Of the same spirit in his church relationships, which were many and varied, there was no diminishing. For almost twenty years a member of the governing body of this church, his loyal interest for its growth and his earnest zeal for its prosperity sprang from a heart which guarded tenderly every incident in its progress and which studied carefully every possibility for its advancement. In all the deliberations of those who must weather the storm of unforeseen and unavoidable reverses, no voice spoke from a more deeply seated and passionate desire for its defence and safety.

Every Rector has the common experience of dealing with those serious problems which confront the life of churches as well as of individuals. But how much strength there comes to meet these trials from a co-operation with those associated in the disposal and adjustment of grave emergencies, and from the treatment of a tender and sympathetic regard, combined with a graceful, refined and courteous manner.

If I may be permitted to speak so personally, my connection with those who share the responsibility of this parish has been marked by a relationship of singular felicity, away beyond the ordinary in kindly consideration and unstinted support. And no one has done more to erect that sweet and happy relationship than he who we miss and mourn to-day, the unfailing exponent of a tender sympathy, manifesting in every connection in which I was concerned with him, feelings springing from instincts for which I could only return the profoundest respect and sincere gratitude. I miss his voice; I miss his influence; I miss his help.

Men and brethren, as God takes from us one by



JAMES H. HALDANE
VESTRYMAN 1881 TO 1887

one those with whom we have been identified, He intends that we should do what only separation can effectually accomplish, appreciate, copy and accentuate those marked benefits which lives taken from this earthly sphere leave behind. A strong and vigorous interest in the church, consistent membership, unswerving fidelity to conviction, a regular and devout communicant, conscientious regard for duty assumed, prudent, painstaking, and wise; scrupulously exact and punctilious in the minutest particulars; a sacred sense of the obligations of worship as the mark of a church officer, supporting thereby and commending the doctrine of our Lord Jesus Christ in the community and in the church; these, it seems to me, is the legacy of his life he leaves behind us. For it I thank God, and for the example of him who has entered life eternal in the true faith of God's holy name, and in the fullest fellowship with Christ's Holy Church, which he loved and for which he labored to strengthen and defend.

Shortly after Mr. Paulding's death, the following resolutions were adopted by the vestry in his memory:

Whereas, God, in his divine wisdom has called from his earthly labors Mr. James N. Paulding, a life long member of the Church in Cold Spring, and for nineteen years a member of the Vestry,

Therefore, Resolved that we, his associates, desire to recall our personal appreciation of the loss this Parish and Church have sustained by his death, which removes a faithful and devout Churchman, a wise Counsellor, a constant and cheerful contributor to its necessities, a conscientious citizen, and a Christian gentleman, commending by his unswerving conviction and loyal faith the doctrine of Christ our Saviour.

JAMES H. HALDANE.

James Henry Haldane served the church as a vestryman from 1881 to 1887. He was born in Cold Spring, October 4th, 1818. After leaving school he entered upon a business career in New York and from 1841 to 1848 was employed by a firm engaged in the importation and manufacture of iron. In the latter year he established himself in business with his brother, John H. Haldane, the firm being conducted under the name of Haldane and Company, and acting as representative of some of the principal mills in Pennsylvania, England and Scotland, and eventually becoming one of the best known houses of the iron trade in this country. In 1886 he was appointed receiver of the West Point Foundry, which had entered upon a period of business trouble, and he acted in that capacity until compelled to resign because of his health. In 1875 Mr. Haldane retired from active business, spending a considerable portion of his time abroad. He was very much interested in politics, and an effort was made to induce him to accept public office, but he declined. He served, however, as Democratic presidential elector from Putnam County for this state in 1876 and 1884. Though a man of retiring disposition and quiet tastes, Mr. Haldane was a public spirited citizen of Cold Spring and was greatly interested in the affairs of the village, particularly in educational matters. The present Haldane School building, subsequently endowed from part of his estate left by his widow, was due to his benefaction. Mr. Haldane died April 12th, 1887, and the vestry passed the following resolutions to his memory:

Whereas, Almighty God has called to his blessed rest our late fellow Vestryman, James H. Haldane,



MAJOR CHARLES WILLIAM WHIPPLE, U. S. A.
VESTRYMAN 1882 TO 1883

after a long and painful illness patiently borne after a period of great suffering:

We, the Rector, Wardens and Vestrymen of St. Mary's in the Highlands, do hereby adopt and record the following

Minute:—We gratefully acknowledge him who has been removed from our midst a courteous gentleman; a high minded, honorable citizen, an interested and helpful member of this Vestry. We embalm his treasured memory in these records with this expression of our affectionate and reverent regard.

CHARLES W. WHIPPLE, U. S. A.

Charles William Whipple became attached to the vestry in 1882, while he was stationed here as inspector of ordnance at the West Point Foundry. He was born September 28th, 1846, at Portsmouth, New Hampshire, the son of Major General Amiel W. Whipple. After his father's death at the battle of Chancellorsville, President Lincoln gave him a personal appointment to West Point, where he graduated in 1868. In 1875 he was commissioned first lieutenant of the ordnance department. In the Spanish War he was given the rank of lieutenant colonel of volunteers. In the expedition which went to the Philippines under General Merritt in 1898, and while he was in Manilla, he contracted an illness which eventually caused his death on October 18, 1916.

In the spring of 1901 he was brought back to the United States in ruined health and retired for disability, with the rank of major in the regular army. In 1877 he married Josephine Catherine Jones, a granddaughter of Admiral Bailey, second in command under Admiral Farragut in the Battle of New Orleans.

Major Whipple left five children, one of whom has followed his father in the army of the United States.

WILLIAM VAN WYCK.

William Van Wyck, who served on the vestry of this church from 1885 to 1887, was born in 1840. He was a great grandson of General Robert Anderson of Revolutionary fame. At the age of twenty-one he served as a confederate soldier in the Civil War. After the close of the war he came to New York and built up a practice in law. Prominent in Masonic circles, he was for some time master of Kane Lodge. In 1882 Mr. Van Wyck moved to Cold Spring, where he lived until his death in 1887.

He represented the parish in the years 1884, 1885 and 1886 at the diocesan convention.

DANIEL BUTTERFIELD.

Daniel Butterfield entered upon his duties as a member of the vestry, having been elected in 1887. He was born in Utica, October 21st, 1831. After being prepared in schools in Utica, he entered Union College from which he was graduated in 1849, at the early age of nineteen, and after a short mercantile career took up the study of law, choosing New York with its broader field for his purposes and energies as his permanent home. Showing early a predilection for military affairs, he entered the militia and became colonel of the Twelfth Regiment organized in 1859. With his regiment he entered the War and before it ended he received the commission of major general in the United States army. General Butterfield was compelled to resign from the army in order to look



WILLIAM VAN WYCK
VESTRYMAN 1885 to 1887

after the extensive business affairs of his father. Following his retirement to private life, he brought his tireless energy and zeal to many business enterprises in which he was engaged.

After General Butterfield's marriage to Mrs. F. P. James in London, September 21st, 1886, at St. Margaret's, Westminster, he came with his bride, to Cragside, where he made his home during the summer months. Shortly after coming here he organized the National Bank of Cold Spring and became its first president. The bank opened for business, September 22, 1890, General Butterfield's death occurred July 17th, 1901, in the seventieth year of his age. His funeral was held in the church, the pallbearers being residents of the village who had fought in the Civil War. After the services here, the interment was in the post cemetery at West Point. The Twelfth Regiment, members of the LaFayette Post, the Order of the Loyal Legion and of the Army of the Potomac accompanied the body of their comrade to the grave. The burial took place under the intolerable heat of July 20th, and during the obsequies many cadets were overcome and had to be conveyed to the hospital. General Butterfield represented the parish at the diocesan convention for many consecutive years and the vestry expressed their sense of the loss to the Church by his death in the following words:

The Vestry of St. Mary's in the Highlands desires to place on record their deep sense of the loss this church has borne in the death of their friend and fellow Vestryman, General Daniel Butterfield. They recall, with a grateful remembrance, his wise counsel and zealous interest for the welfare of the Church

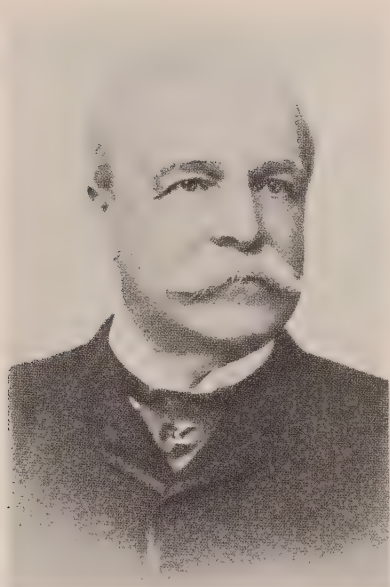
so conspicuously shown at a time when the Church was being relieved of its debt, and they will miss at the deliberations of the Vestry the eager part he took in all things that pertain to the support and progress of this Parish.

WILLIAM H. HALDANE.

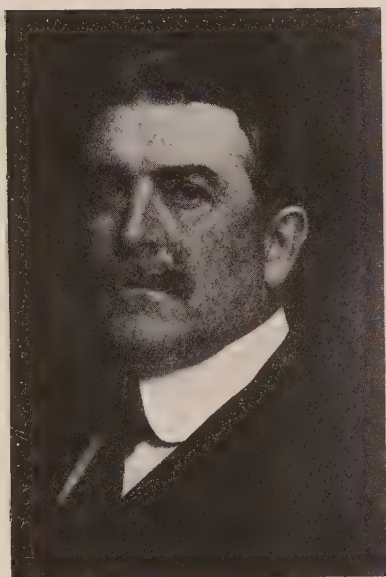
William Henry Haldane was born in Cold Spring, April 21st, 1851. He belonged to a family prominent in Putnam County for many years. His grandfather was one of the earliest inhabitants of the village and aided much in its development. Mr. Haldane was educated and prepared for college at the Hasbrouck School in Jersey City, an institution well known for its educational standard. It was from there he entered Columbia College, where he graduated in 1872. After his graduation he studied law under the direction of the distinguished lawyer, Everett P. Wheeler of New York. In 1874 he received the degree of LL. B. from Columbia College Law School and was admitted to the bar, following the practice of his profession in New York almost up to the time of his last illness and death, which occurred November 4, 1913.

Mr. Haldane was the senior vestryman of St. Mary's at the time of his death. His response to the needs of his church was always prompt and helpful, and he was ever ready to encourage and assist the desires of his rector, who paid to his memory the following tribute:

At a time when men of strength are particularly needed in our community, the death of W. H. Haldane falls as a heavy blow upon our village, and is one that will be widely felt in many ways and directions. Though living just over its boundary, and so



MAJOR GENERAL DANIEL BUTTERFIELD, U. S. A.
VESTRYMAN 1887 to 1901



WILLIAM HENRY HALDANE
VESTRYMAN 1887 to 1913

not technically a resident of Cold Spring, yet he took a great civic pride in its progress and a deep interest in its welfare.

When, some years ago, the founder of the electric lighting system was in search of sound counsel in establishing his venture upon as stable a business basis as possible, he sought the advice of Mr. Haldane who was of great benefit in the gift of some valuable guidance towards the launching of a project, which subsequently proved to be a great boon to our village.

In many other particulars, looking to the progressiveness and betterment of local conditions, the introduction of any modern improvement that would make our place justly comparable with others, Mr. Haldane was in the forefront with a keen enthusiasm and warmhearted encouragement.

Although Mr. Haldane's business interests were largely located in New York, yet he never swerved in his loyalty and affection for the place of his birth. He loved the Highlands so dearly, and particularly his own picturesque home under the shadow of the craggy sides of Bull Hill, that he would rather endure the fatigue of constant railroad travel than turn from a neighborhood of which he was deeply fond.

It was, of course, in his church relations that I knew him best. There the sterling qualities of his character were noticeable. He was faithful to the interests of his church, eager to see it prosper, proud of its success, and he has left tributes of his affection for it which, from time to time, he contributed for its enrichment. His service as a member of the Vestry, extending over a period of many years, until he became senior in the office, was marked by an unusual fidelity. He was never absent from a meeting, unless otherwise hindered, and when present was an active participant in all discussions of moment, freely giving of his time and ability when the affairs of the

church needed the assistance of his legal training. His attendance at the services was exceptionally regular. Indeed it was the exception when his place was vacant either by illness or absence from town, and many a time, in the stormy days of winter, when the depth of the snow would deplete the congregation to a very few, Mr. Haldane would make a particular effort to be present, just because he knew there would be few and would brave the piercing, cutting winds of "Sandy Land" in order to be among the two or three, and thus make the holding of a service possible.

Many who have looked to him for his leadership and who have valued his friendship are sensible of their loss and will feel his death with sorrow, but none more so than his Rector, who always felt the strength of his loyal encouragement and the sympathy of his ever ready support.

JOHN CAMPBELL, U. S. A.

General John Campbell, a vestryman of St. Mary's from 1889-1905, was born in Albany, New York, September 16th, 1821, the descendant of a long line of Scotch ancestry. He was educated there and graduated with the degree of M. D. In 1847 he was appointed to the medical corps of the army and served in the Mexican War on the staff of his personal friend, General Winfield Scott. In 1852 he was promoted to captain, and major in 1861. He served with distinction throughout the Civil War and was brevetted lieutenant colonel and colonel for faithful and meritorious service. In 1877 he received the full rank of lieutenant colonel and that of colonel in 1884, and the following year was placed on the retired list on account of the age limit. On April 23rd, 1904, he was awarded by an act of Congress, to the rank of brigadier general because of faithful service in the Mexican War.



BRIGADIER GENERAL JOHN CAMPBELL, U. S. A.
VESTRYMAN 1889 to 1905

General Campbell was intimate with many prominent men, among them being Generals Grant, Sheridan and Sherman. His family has always been noted in military affairs. One of his brothers and his oldest son were graduated at West Point. Another of his brothers was assistant adjutant general of volunteers in the Civil War. General Campbell married Miss Mary Price of Wilmington. He had two daughters and six sons, three of whom served with the American army in France in 1918-1919.

General Campbell entered into Life Eternal, Christmas morning, 1905, in the eighty-fifth year of his life. At the time of his burial in the family plot here, two days later, the flag at West Point was at half mast and minute guns were fired out of respect to his memory.

HENRY METCALFE, U. S. A.

Henry Metcalfe was born in New York October 29th, 1847. His father, Dr. John T. Metcalfe, was one of New York's distinguished physicians of that time. After his education in a private school in Morristown, New Jersey, and New Rochelle, he entered the United States Military Academy in 1863, and was graduated in June, 1868, one year having been lost by illness. He was assigned to the ordnance department in which he remained until his retirement in 1893, with the rank of captain. From 1886 to 1891 he was instructor of ordnance and gunnery at West Point, and wrote a course of study on the subject. He was much interested in the management of workshops while in active service and was the founder of the card system now in use. Shortly after his retirement, Captain Metcalfe made his home here, and was

much interested in the civic improvements accomplished in the village to which he gave much time and thought. He became a member of the vestry in 1895 and served until he left Cold Spring in 1910 to take up his residence in New York. During his term of service and until he removed from the village, he was faithful and conscientious in his church duties, being seldom absent from the services. He always assisted liberally in all contemplated improvements. He was the largest contributor to the new organ and always took a keen enjoyment in musical matters pertaining to the church.

COLIN TOLMIE.

Colin Tolmie, the fourth to bear the name, was born June 29th, 1859, in Cold Spring, in the house built by his father in Paulding Avenue, which his mother has occupied, since the time of her marriage. Mr. Tolmie went to a private school taught by Miss Elizabeth Edwards and later attended the Foundry School, after which he went to a college preparatory school at Hackettstown, New Jersey. His course here was suddenly terminated by the tragic death of his father at the West Point Foundry on April 19th, 1876. In May of this same year he entered the drafting room of the West Point Foundry for instruction in mechanical designing, under the supervision of Frederick Rumpf, who was the chief engineer of the works. He continued in this position until 1886. After a varied experience of two years at the same works, he took a position as general office manager, under Gouverneur Paulding. In connection with this position he helped in the organization of the West Point Foundry Company in 1889, which continued in business until



GEORGE D. THOMAS
VESTRYMAN 1903 to 1909

1897, when it was taken over by the firm of J. B. and J. M. Cornell Company. Mr. Tolmie continued in charge of the office for some years until his resignation. Since then he has been engaged in various enterprises and at the present time is employed at the Grand Central Terminal. He is now serving as the oldest vestryman in length of service, having entered the vestry in 1898.

JOHN P. FILLEBROWN.

John Potts Fillebrown was born in Washington, D. C., in 1858. He attended schools in Washington and Lawrenceville and graduated from Lafayette College in 1880, with the degree of mining engineer. He became a chemist at various iron works and rose to be superintendent of the Secaucus Iron Company and later manager of the Montgomery Iron Company, Port Kennedy, Pennsylvania. Shortly after this Dr. Fillebrown took up the study of medicine, attending lectures at Bellevue Hospital Medical College, graduating in 1897. He has practised medicine in Cold Spring and Washington. He became a member of the vestry in 1902.

GEORGE D. THOMAS.

George David Thomas served on the vestry of St. Mary's in the Highlands from 1903 to 1909. Mr. Thomas had been identified with this neighborhood practically the whole of his life. Born in Marlboro, Ulster county, he was brought to Nelsonville at the age of 13, to which place his father had moved his family. Within a year his father had died and circumstances required his son to leave school at the early age of 14 and seek employ-

ment. It was at this time he became associated with the West Point Foundry, serving on one of the sloops which bore away the products of that then great industry. When this means of transportation was abandoned for newer and swifter methods, Mr. Thomas was transferred to the plant, being connected with one or two of its departments and rising to a position of responsibility and trust. There he remained for twenty-six years, giving the best part of his life to his employers, faithful in the discharge of his duties, particular in the smallest details, doing with his might whatsoever his hands found to do. Only being physically unable to continue longer at his task did he relinquish his burden to be assumed by younger hands. The fidelity that Mr. Thomas expended upon his daily labor was the spirit which marked his life in all respects. He threw his whole heart into whatever he attempted to do, which trait of his character was most conspicuously seen in his loyalty as a churchman, unfailing in the discharge of his obligations as a Communicant, always careful to respond to his duties as a Vestryman when called to any conference upon matters pertaining to the care of his church.

By reason of a somewhat shy and reticent disposition, Mr. Thomas never sought positions of publicity. To the ordinary acquaintance he was not demonstrative. But those who had come to realize his worth growing to know him well and securing his friendship, found the quick response of a loving heart.

JAMES M. WINSLOW, M. D.

James Manning Winslow became a vestryman of St. Mary's on March 11th, 1907, and was as faithful and con-



JAMES MANNING WINSLOW, M.D.
VESTRYMAN 1907 TO 1916

scientious to his duties pertaining to the Church as in all matters associated with his professional obligations. He was born in Vermont in 1849, and after his education in Lowell, Massachusetts, he graduated from the College of Physicians and Surgeons in New York and subsequently took a course in the School of Homeopathy. He came to Cold Spring in the Autumn of 1886 where he established a practise, and when the village was prosperous gathered together a large number of patients, who held him in much esteem and affection. Apart from his professional studies and interests, Dr. Winslow was deeply interested in religious and theological themes. He gave much of his leisure time to Bible study. Being one of the most respected citizens of Cold Spring, his loss was sincerely felt throughout the village. Dr. Winslow's death occurred December 17, 1916.

HUGH G. PURCELL.

Hugh Gervaise Purcell was one of the younger members of the vestry, being elected April 16th, 1906, and remained a member until 1910, when he resigned to make his home in California.

He also served as clerk for three years. Mr. Purcell was born in Kamishi, Japan, October 12, 1876. A few years later his family came to the United States and made their home in California. He was by profession a mechanical engineer, and was employed for five years at the West Point Foundry.

HENRY J. RUSK.

Henry Jaycox Rusk has been associated with the vestry since 1909. He was born in Cold Spring May 15th, 1882. After his graduation from the Haldane School he

entered the New York Law School and graduated from there 1901. He practised law here and was elected district attorney. On August 25th, 1917, he went to Plattsburgh, obtained the commission of first lieutenant and was stationed at Camp Dix until the close of the war with Germany. He served as treasurer from 1909 to 1918.

WILLIAM H. TAYLOR.

William Henry Taylor was born May 24th, 1846. His father was a jeweller, doing business in New York, and died when his son was but an infant. When six years old he came with his mother to live in Cold Spring, and after his school days, studied law for a while in the office of J. O. Dykman. He did not pursue the legal profession, but took a position in the West Point Foundry September 2nd, 1861, remaining there until 1899. He is now serving as watchman and caretaker of the remains of this once prosperous plant where he spent so many years of his life. He became a vestryman April 8th, 1912.

RICHARD GILES.

During the long course of her history, the Church of St. Mary's in the Highlands has been represented on her vestry by seven physicians. Of all these none served more faithfully in the counsels of the Church nor were more zealous for its welfare, than was Richard Giles. He was elected to the vestry in 1913 and from the very beginning took a keen and active interest in the affairs of the parish until the time of his death, which occurred January 19, 1918.

Dr. Giles was born in New York in 1861, and after his early education there entered the College of Physicians



RICHARD GILES, M.D.
VESTRYMAN 1913 TO 1918

and Surgeons, from which he was graduated in 1882. After his graduation he served for a time at the Charity Hospital on Blackwell's Island, going from there to Europe for medical studies, which he pursued at Berlin, Vienna and Dublin. In 1888, Dr. Giles came to Cold Spring as an assistant to Dr. George W. Murdock, in which capacity he served for several years. After Dr. Murdock's retirement, Dr. Giles succeeded to his practice. At one time he thought of entering the holy ministry but chose instead for his calling a vocation which, in many respects, is the most beautiful and useful employment in life. As an officer of the vestry Dr. Giles was wise and helpful. He was ever studying ways and means for the progress of the parish. It was when on his way to dutifully fulfil his obligation to attend a meeting of the vestry that he was stricken with the fatal illness that caused his death, bringing its sorrow into the lives of many people who respected and loved him.

CHARLES A. MILLER

Charles A. Miller was elected to the vestry in 1914, after the death of his father, Charles Miller. He served two years, resigning in order to take up his residence at Beacon, N. Y., where he is at present established in business.

JAMES D. MONROE.

James Dawson Monroe became a vestryman April 24th, 1916, and was appointed clerk of the vestry almost immediately after his election, which position he has filled admirably. He was born August 11th, 1876, and after finishing school, he entered the office of the J. B. and J. M. Cornell Company, taking a clerical position.

For several years he was engaged in the painting business, which he was obliged to abandon. He is now employed in the Grand Central Terminal.

CHARLES O. THOMAS.

Charles Oscar Thomas was born in Cold Spring May 15th, 1870. After leaving school he entered the office of the West Point Foundry as a clerk, where he stayed for several years. He left that department of the foundry to take up the trade of a machinist, which for a time he followed. In the early part of 1897, he took a position on the New York Central Railroad, where he has been ever since, and is highly valued by his employers for his faithfulness and integrity.

He was elected a vestryman in 1917, and is imitating the same loyal spirit of his grandfather, Alexander Hamilton, who was one of the earliest and most devoted vestrymen of the parish.

JOHN H. COLEMAN.

John Henry Coleman entered upon his duties as vestryman April 1st, 1918. He was born September 29th, 1889, and after leaving school, entered the employ of the National Bank of Cold Spring on Hudson, July 17th, 1905, where he served seven years as clerk, and six years as teller. He is now filling a position with the Mercantile Trust and Deposit Company of New York. He is one of the most popular young men of the village, and because of the trustworthiness of his character, is sought after for many posts of responsibility. He is treasurer of the village, and became treasurer of the church April 20th, 1918.

JOHN S. CUNNINGHAM.

John Sedgwick Cunningham was elected to the vestry June 1st, 1918, and is therefore, at this time, its junior member. He was born July 20th, 1880, and his whole life has been spent in this community. He is engaged in the business of a florist and has considerable custom in New York and elsewhere. In addition to his office of vestryman, he has faithfully discharged the position of sexton for seventeen years, having been appointed to that office June 9th, 1902.

The following is a tabulated list of vestrymen, from the beginning of the parish, with their years of service:

Henry C. deRham, 1841.

Alexander Hamilton, 1866 to 1884.

John Taylor, 1866 to 1876.

Mathias McCaffrey, 1873 to 1880.

Albert Amerman, 1873 to 1895.

Gouverneur Kemble, 2nd, Vestryman, 1873 to 1878.

Warden 1878 to 1898.

Gouverneur Paulding, 1873 to 1898. Warden 1898 to 1913.

George E. Harney, 1867 to 1873.

Robert B. Hitchcock, 1867 to 1888.

Frederick P. James, 1873 to 1886 and 1883 to 1884.

William Young, 1873 to 1875 and 1877 to 1878.

Frederick D. Lente, 1875 to 1876.

Charles Miller, 1876 to 1887. Warden 1887 to 1914.

William H. Ladue, 1876 to 1903.

Ellis Henderson Timm, 1876 to 1907.

George Wilson Murdock, 1878 to 1889.

William I. Paulding, 1878 to 1879.

James Nathaniel Paulding, 1880 to 1898.

James H. Haldane, 1881 to 1887.

Charles William Whipple, 1882 to 1883.

William Van Wyck, 1885 to 1887.

Daniel Butterfield, 1887 to 1901.

William Henry Haldane, 1887 to 1913.

John Campbell, 1899 to 1905.

Henry Metcalfe, 1895 to 1910.

George David Thomas, 1903 to 1909.

Hugh Gervaise Purcell, 1906 to 1910.

James Manning Winslow, 1907 to 1916.

Richard Giles, 1913 to 1918.

Charles A. Miller, 1914 to 1916.

The vestrymen who are serving the church at the present time are:

Colin Tolmie (the oldest member of the Vestry
in point of service, having been elected
in 1898.)

John Potts Fillebrown, elected 1902.

Henry J. Rusk, elected 1909.

William Henry Taylor, elected 1912.

James Dawson Monroe, elected 1916.

Charles Oscar Thomas, elected 1917.

John Henry Coleman, elected 1918.

John Sedgwick Cunningham, elected 1918.

CHAPTER IX

BENEFACTRESSES OF THE CHURCH OF ST. MARY'S IN THE HIGHLANDS.

MARY PARROTT.

ANY history of the parish of St. Mary's in the Highlands would be inexcusably incomplete, if reference were omitted to some of those leading women of the past, who by their many deeds and gifts rendered conspicuous service to the needs and calls of the church. Foremost among these is Mary Parrott, the noble aid of her gifted husband, Robert Parker Parrott, whose memories are to-day tenderly associated with the church they did so much to establish and gave to future generations.

Mrs. Parrott was born in New York on Easter Day, 1799, being descended from an English family which came to this country about 1730. Her early days were spent at her father's country home at Mount Kemble, near Morristown, N. J. In her early years she spent much time with her sister, Gertrude, the wife of James K. Paulding, who was in Washington at this time, filling a federal office. Mrs. Parrott entered into the social life of Washington and had the opportunity of meeting many notable people. While in Washington she served as bridesmaid for her cousin the daughter of President Monroe, at her marriage to Samuel Gouverneur.

The advent of certain circumstances brought Mrs. Parrott into touch with Cold Spring, and her marriage

to Robert P. Parrott in 1839 established her here as a resident. Mrs. Parrott survived her husband many years, her life closing October 21st, 1890, having turned the corner of the last years of a century. At the time of her death she was probably the oldest resident of Cold Spring, and was sorely missed and mourned by those, and they were many, upon whom she had bestowed abundant acts of loving service.

Mrs. Parrott possessed an unusually beautiful character. She was a cultured, Christian woman, open handed and open hearted in her gifts. She had a strong personality and was endowed with much tact and sympathy, which drew forth the affection of the whole parish. She entered with singular tenderness and feeling into the joys and sorrows of the community, visiting the sick, ministering relief to the needy, ameliorating any form of distress which was brought to her attention. At a wedding or a funeral, Mrs. Parrott always sent her carriage with flowers for the occasion. Her home life was ideal, its happiness on'y broken by the death of her husband in 1877.

Mrs. Parrott loved to entertain, and her picturesque house of many gables, situated in a grove of oak trees, was the scene of many charming entertainments and gatherings of the illustrious. She particularly loved the children of the parish, and always presided at their yearly strawberry festivals, assisted by members of the church, probably and fittingly named in her honor, which she helped to build by her inspiration and her gifts.

ELLEN KEMBLE.

Ellen Kemble, who departed this life December 11th,



MARY PARROTT

1905, was one of the most beautiful characters which it has been the privilege and joy of this parish to include among its members. She was born in New York, October 28th, 1827. From the earliest years of her life she was zealous in good works, and her particular interest lay in the task of reclaiming and protecting young lives that had wandered from the path of rectitude, bringing them back and starting them anew in living for better things. Her zeal for this important charity never flagged, and from 1860 to 1892 she took an active part in the work of the House of Mercy, serving that institution as treasurer, devoting her efforts to the gathering of funds to carry on the activities of this most important branch of welfare work. It is said that owing to her unwearied and efficient efforts the prosperity of this institution was largely due, and even after she was compelled, by the infirmities of age, to relinquish an active connection with it, yet she still maintained her interest to the end of her life, showing it by the counsel and encouragement she was ever giving to those who were entrusted with its activities.

Another New York institution that Miss Kemble was particularly interested in, was St. Luke's Home for Aged Women, which is under the care of Trinity Parish, and of which she was its secretary. In the early record of gifts bestowed upon objects outside the parish are frequent mentions of large sums of money collected for these two particular institutions through her loyal and untiring efforts. She was also deeply interested in St. Mary's Free Hospital for Children, which was supported by voluntary subscriptions. Miss Kemble helped to found it and was indefatigable in her devotion to this

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hospital, gathering together large gifts for its maintenance. Among her remarkable attainments was her faculty for raising money, an art which Bishop Potter recognized and applauded by calling her "his best beggar."

Ellen Kemble was a devoted Churchwoman. Her faith was staunch and true, and bore its witness in her Christian life, as shown by her zealous labors for the good of human souls, and the uplift of human lives. The latter years of her life were spent in New York and becoming attached to St. Chrysostom's Chapel, for twenty-one years she threw herself, so far as she could, into its activities, but she never forgot the church of her early years, remembering it in her will by a legacy of \$250.00, which was the first legacy it ever received, and which she requested should be spent in helping to keep the church free from the damaging influences of time.

Ellen Kemble spent her winters in New York, but during the summer months she made her home in Cold Spring and entered vigorously into the work of the parish, especially the Sunday School, having as a vigorous helper Mary Kemble, the wife of Dr. F. D. Lente. Among her parochial activities was a sewing school, held in the sacristy of the old church, composed of the following members:

Ann J. Prince,	Mary Rees,
Anna M. Robinson,	Margaret Amerman,
Mary Robinson,	Caroline A. Davenport,
Mary Hamilton,	Phoebe J. Cronk,
Mary Gray,	Isabel Sloane.

In later days most of these names are found as members of her Bible class, which she mentions in her diary



ELLEN KEMBLE

as starting July 8th, 1860, and which grew to such extensive proportions that she was compelled to take the largest room in the home of her father, William Kemble, which was the laundry, and here summer after summer she taught the young girls who gathered about her the beautiful principles of a Christian womanhood.

Miss Kemble was particularly happy in the way of imparting her teachings and her talks of wise counsel and sympathy to the prisoners at some of the penal institutions of New York, Sunday after Sunday, made a deep impression. This work she continued until the fading strength of advanced years compelled her to relinquish it.

JULIA L. BUTTERFIELD.

In the death of Julia Lorillard Butterfield, which occurred August 6th, 1913, in her ninetieth year, the church lost one of its greatest helpers. She was ever ready with an open purse to respond to any appeal made in its behalf. She gave liberally to every parochial cause presented to her. Her generous contribution for the extinction of the debt resting upon the parish was one of her unsolicited and spontaneous gifts. This was followed by a large participation in the fund raised for the installing of the organ. She gave largely to the Reredos. She participated with her first husband, F. P. James, in constructing the building built in memory of her son. She renovated it July 4th, 1891, and equipped it with electric lights. She gave the beautiful cross surmounting its eastern gable, which she purchased in St. Petersburg. She provided \$5,000.00 in her will, part of the income of which was to be drawn upon for

the up-keep of this memorial. The climax of her personal gifts to the parish was the legacy of \$10,000 she left for the erection of a rectory upon the grounds of the church, thereby filling a long felt want.

This building was started May 19, 1916, the cornerstone being laid June 23, 1916. It was dedicated by Bishop Burch on the day of the celebration of the seventy-fifth anniversary of the founding of the parish, November 19, 1916. Hobart B. Upjohn, grandson of the famous architect of churches, was the architect selected to build the rectory, and under his skill and able management the parish possesses a simple but unusually attractive home for its rectors, and it will be a perpetual monument to the last gracious act of the donor in providing for the needs of the church. Bishop Greer, when learning of Mrs. Butterfield's remembrance to the church, sent the following letter:

March 19, 1915.

My dear Mr. Floyd-Jones:—

Just a line to say that I congratulate you with all my heart upon your good fortune. I only wish it had been three or four times the amount; but still I am thankful that it is as much as it is.

With kindest regards and best wishes, believe me,
Sincerely Yours, David H. Greer.

The following tender and touching lines written by C. G. H., presumably Mrs. Cecilia Gaines Holland, an intimate and devoted friend of Mrs. Butterfield, expressed in affectionate words the impression Mrs. Butterfield made upon her:

Youth was her friend and tarried long to bless
So fair was she, so gentle and so kind



JULIA LORILLARD BUTTERFIELD

Time, loitering lovingly enriched her mind
The store of treasure such as few possess
That knowledge other souls in love to reach
The insight that reveals life's nobler works
The warmth of earth which is the boon of youth
And wisdom that the world can never teach,
A patriot was she to her true heart's core
Her courtesy and grace of olden time.
The art of living, though to her sublime,
She faced with fearless eyes the open door,
The flowers of love she sowed where'er she trod
Made sweet the path that leads us all to God.

Julia L. Butterfield, to whom this parish owes so much, was born December 19th, 1824, in St. Mark's Place, New York, near Eighth Street. She came to Cold Spring in 1852, and up to the time of her death, spent a large portion of the year at her beautiful home "Crag-side," which, during her life-time, was the most attractive place in the neighborhood. Mrs. Butterfield loved to entertain, and here frequently many persons of note were her guests, among them being the Grand Duke of Russia, the Count of Paris, two presidents of the United States, several governors of states, famous generals of the United States army, bishops and archbishops. Nowhere did the charm of the gracious owner of "Crag-side" show itself more than in the courtesies and hospitality she often extended to her friends.

WILHELMINA D. YOUNG.

In the death of Wilhelmina Douglas Young, widow of Dr. Wm. Young, which occurred in Cold Spring, June 19, 1905, the Church of St. Mary's in the Highlands lost one of her oldest and most devoted members. She

was the daughter of the Rev. William Hawley, for many years rector of St. John's Church, Washington, in which city she was born in 1825. Mrs. Young made her residence here for forty-five years, and her beautiful character displayed in her life endeared her to everyone fortunate enough to know her. She lived her religion. "Whatever her hand could find to do for her church, she did it with her might." The sincerity of her Christian life was an unfailing testimony to the depth and reality of her religious convictions. The following sermon, preached to her memory by her rector, who admired and loved her, is an inadequate testimony of the value and example of her life in her parish and in the community at large:

"There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. 1 St. John, 4, 18.

The Apostle of the Lord, who was qualified to write these words, was, himself, the Apostle of love. He shared most fully the love of the Master he served, "He was the disciple whom Jesus loved." His one hope was to see the Kingdom of Christ begun, and to have a share in it with Him whom he had loved through shame and defeat. His heart beat in unison with Christ. He loved what Christ loved, worked for what Christ wanted. "Nothing could separate him from the love of Christ." He so lived as not to be ashamed of Christ at His coming. It was, therefore, that sort of love which the Apostle St. John had that made him fit to be chosen to place that ideal before Christians, after which to strive. His own Love was that type of love that is fearless. So full was he of the "Love of Christ which passeth knowledge," so much did he know of it and believe



WILHELMINA DOUGLAS YOUNG

in it, that his thoughts of things to come were bereft of that fear which is attached to the changes and accidents of this mortal life.

In writing, therefore, of a fearless love, St. John explains what kind of love a fearless love is. It is a love, directed towards God, "that casteth out fear," for the reason that "fear hath torment," consequently, "He that feareth is not made perfect in love." For if love implies attraction, then fear must lead to repulsion, so that fear and love are incompatible. They exist only where love has not been perfected, they cannot be fellow lodgers in the proper feeling towards God.

The only thing that will exclude fear, is a "perfect love." It must be a "perfect love," because to cease to fear might lead to great rashness of life, irreverence and presumptuousness. Thus the absence of fear is not, at all, the same thing as "perfect love." Not to fear God, is no proof of love's perfection, because there is a kind of fear which springs out of ignorance, self-conceit, defiance and hardness of heart, the penalty of an unloving nature. The chief thing to turn to, and the right end at which to begin, is the love in the heart, not the fear in it. With your love, true, sincere, see that it is growing, that it stands the test of trial and trouble, and as your love is pure and more perfected, God will soothe and cure your fear, that sort of fear which is dread, that may deter you from sin, but which will not lead you to righteousness.

Here, then, my friends, you see what sort that "perfect love" is, of which the Apostle speaks, a love which is not wholly attainable here, but only partially so, yet sufficiently so, and perfectly possible to reach out for. It is that possession of the love of God, so closely united to us, so strong within us, sweetly subduing our fears with its tenderness, that

love through which sin is pardoned and destroyed, a love that stills and calms the torments which disturb and vex the soul. It is that sort of love, which keeping so close to Jesus Christ, lifts the burden of the shivering dread of the slave, who fears the lash, or the culprit the verdict, or the man who hides his talent from God, fearing Him as austere. His that perfect love of God which converts a servile fear, a fear which hath torment, incompatible with holy love, clothing life in a new aspect, enabling him to regard things in a different spirit, inspiring him with a holy confidence, imparting courage, inciting hope, creating a love which is as strong as death, giving us a righteous trust in God.

Dear brethren, there is need among us for the teaching of the affectionate disciple of the Lord Jesus, for is not human life full of fear? We all know things that are dark, we are all afraid of something, even the bravest of us, and religious fears are the worst of all, because the torment of hearts is the most painful. There is a condition of human nature, in which God, who ought to bring to the heart that "peace which passeth all understanding," brings instead a dread ghastly and most unnatural. The one thing which haunts the life of us all are the fears in it, fear for the changes which darken the horizon, fear as we enter the cloud of uncertainty, fear because of the evil around and in us, fear of the judgments and trials of God's Providence, fear for what disposition shall be made of sins and follies, how we shall be judged for the little good we have done in the world, and for letting life slip by without having made it more useful. There are some who are not tortured by these thoughts, whose fear is dispelled, not by "perfect love," but by a levity of life, which will not give place to unwelcome thoughts, and by trying to shut their eyes to what they do not want to see, thus evade the

real facts, but those who do take life seriously and who do not turn from the deep things of the heart carelessly, are confronted by a fear left behind by sin and that is the cause of it. The shadow that sin casts is a disquietude because of a discordance with God, the being out of harmony with God, the feeling that the "heart is not right in the sight of God." My friends, there is a remedy for this and that is what God, through the writing of the Apostle John, has given us. There is only one thing to rid the heart of human sin, giving us His indwelling spirit to grapple with sin and overcome its consequences, lightening the heart of its burdens, mitigating the penalty of sin, dispelling dread and the torture of terror, which is the attitude of a man whose sense is one unforgiven.

No new doctrine is this, dear brethren, it is the old song of prophet and psalmist in the far off ages, of the preparation of the world for Christ. "I will love Thee, O, Lord my shield, the Lord is my strong rock and my defense, My Saviour, My God and my might in whom I will trust, the horn also of my salvation and my refuge." Thou wilt keep him in perfect peace whose mind is stayed on Thee. "The righteous shall never be moved. He will not be afraid of evil tidings, for his heart standeth fast and believeth in the Lord." Out of the remote past did this message of encouragement come, and the Apostle, writing under the dictation of the Spirit of the Lord, adds the reason for such hope. This is the evidence of the inconceivable length to which the love of God has been extended, in the mission of His Incarnate Son. The mercy He has displayed has given us courage wherewith to look forward with calmness and quiet. The qualification for this calmness is the life of the soul that loves and cleaves to God. We must live so as to be on the side of

goodness, truth, love and holiness, living with God in our deeds and thoughts and affections. That is the way to overcome what affrights and terrifies. In proportion as we give to God the first place in our lives, loving Him with a perfect heart, trying to be one with Him, in mind and will and desire, trying to wish what He wishes, trying to do what He can approve, to relinquish what He hates, then, so much larger will that shield of confidence become to resist the fears of which life is so full.

It sometimes happens, that in the friends we make and the people we meet, there are lives which exhibit in their character some strong evidence of Christian living, which displays a Christian principle, such as that which St. John tells of. Cannot I point you today, my friends, to such a life that has been amongst us, whom God has taken to Himself as a choice vessel of His grace, extinguishing the light of a character that shone so brilliantly for Christ, only that it may shine more gloriously in some one of the many mansions of God's dwelling place. Her going from this community deprives us of a personality, sweet, pure and lovely, and the loss of her fellowship in the church, the dearest object of her love, deprives us of an influence of great Christian power.

Most of you, to whom I speak, knew her longer than I did, and thus had longer enjoyed the benefits of her friendship, and so you were able sooner to discover what was always so apparent in her character, the love that lay behind her life, and which inspired her actions. Upon that love her religion was built. It controlled her heart and soul and mind, directing them to that love of God which comprehends the first of all commandments, and satisfies the chief requirements of Christian discipleship. It was that strength of love which characterized her Christianity and colored it with the uppermost elements of joy.

To come into her presence was to feel the effect of the sunshine of her love that she ever sought to shed upon and brighten other lives. She lived as one of whom it could be said, that in her heart and life she had been with Jesus. It was toward the things of Christ that her love was directed. Upon them she expended the best treasures of her heart. It was a love for Him which stirred her hand to give in His name, and which moved her lips to speak for his cause. There, dear brethren, is the concrete example of a "perfect love which casts out fear," that sort of love which feels the touch of Christ's presence, which floods the life with hope, and which, in the humble trust in the Master's word, consigns the life God gave into His keeping, and which transforms the dark aspects of death with the Christian radiance of a triumphant expectation.

May the rich lessons of that beautiful example which has shed its lustre amongst us, live on, speaking for God. What He gave to a life which has departed in the true faith of His Holy Name to tell for Him, as we treasure and cherish her memory, may the mantle of her love fall upon us all, a love so kindly in its feeling, so gentle in its judgment, so forbearing with mistakes, so ready to wipe out offences, so quick to respond to the utmost of her power, in ways of service to all who approached her for counsel, comfort and assistance.

While God sees fit to leave us here, to grow in grace, may we be ever seeking and perfecting that love which beautifies the heart, takes away the shame of meeting the Lord at His appearing, dispels fear, and speeds us forward in the service of the Lord.

MARY W. KEMBLE.

Mary Walton Kemble must be placed among the benefactresses of St. Mary's in the Highlands, as being

one of those who graciously remembered the parish in the distribution of her property. In her will appeared the following article:

I give and bequeath to the Rector, Church Wardens and Vestrymen of St. Mary's Protestant Episcopal Church, situated in the Highlands, in the County of Putnam and State of New York, in memory of my Father, Richard F. Kemble, and my Mother, Charlotte Morris Kemble, the sum of five thousand dollars, with the request that they care for the graves of the Kemble family so long as their remains shall remain in the Cemetery attached to the said Church, or for so long as the Cemetery attached to said Church shall remain under the control of the said Rector, Church Wardens and Vestrymen of St. Mary's Protestant Episcopal Church.

Miss Kemble, in wording her bequest, was evidently under the impression that the parish had its own cemetery adjacent to the church, and was somewhat confused as to the exact location of her plot, but the vestry, being obliged to recognize her intention, decided upon the wise course of sharing the bequest with the Cold Spring Cemetery Association, to the amount of \$750.00, which had been determined by proper authority as a sufficient sum to meet the terms of Miss Kemble's will. On May 22nd, 1912, the vestry passed the following resolution:

Resolved that the payment of \$750.00 be made to the Cold Spring Cemetery Association, to provide for the upkeep in perpetuity of the Kemble plot, made in connection with the bequest of \$5000.00 to the church under the will of the late Miss Mary W. Kemble.



MARY WALTON KEMBLE

To these resolutions the Cold Spring Cemetery Association replied in the following acknowledgement:

The Cold Spring Cemetery Association acknowledges the receipt of \$750.00 from the Church of St. Mary's in the Highlands, pursuant to the bequest in the will of Mary W. Kemble, and agrees to invest the same and apply the income arising therefrom to the repair and preservation of any tomb, monument or other structure, the planting or cultivating of shrubs, flowers or plants in or around the lots in Section B in the Cemetery Grounds of said Association, in which are graves of the Kemble family.

(Signed) C. J. Baxter, President
James E. Reilly, Treasurer
Gerald V. Grace, Sec.

After the sum agreed upon had been paid to the cemetery association the amount remaining for the church was \$4250.00, which was invested and an endowment fund created thereby.

Mary W. Kemble, to whom the church is indebted for this valuable legacy, was born in 1837 at Mount Kemble, about four miles from Morristown. She was a lifelong resident of New York and died there December 8, 1910.

RACHAEL CARMICHAEL.

Rachael Greenwood Carmichael, who was a life-long member of this parish, was born in Manchester, England, in 1841. When one year old she was brought to this country by her parents, who settled in Nelsonville, her father being employed in the West Point Foundry. She married James Carmichael, who for many years was in business in Cuba. Mrs. Carmichael showed the love

she had for her church, not only by faithfully supporting it during her life time but leaving it a legacy of \$1000.00, the income of which she requested might be used for providing the church with fuel. She died June 4th, 1914, in the seventy-fourth year of her age.



RACHEL CARMICHAEL

CHAPTER X.

GIFTS AND MEMORIALS PRESENTED TO ST. MARY'S CHURCH IN THE HIGHLANDS

THE Parish of St. Mary's in the Highlands has always been fortunate throughout the long years of its history, in having among its members, from time to time, many whose love for their church inspired them to bestow their gifts upon it, for its adornment and enrichment. Many of these gifts were in the form of memorials to departed friends, and it was always a joy to those who could remember them in this way to place their tributes of love and affection in the church where in the one household of faith they had knelt side by side for many years.

Standing in the forefront of all the gifts made to the parish was the princely one of \$70,000.00, presented to the building fund of the new church, September 13th, 1868. The real donor or donors of this noble gift have never been disclosed, but there is not the slightest doubt that the larger part of it came from him whose heart and whose hand were ever open to the needs of the church, and there is also abundant testimony available that he presented this gift as a thankoffering for the cessation of the Civil War. Closely following it was another of munificent proportions from Frederick P. James, who gave \$5000.00 to the erection of the church and the stone in addition, taken from those sloping crags on the side of Bull Hill which gave the name to his home, "Cragside."

To the first church the gifts with the name of their donors and the time when they were given are here reproduced, from a careful parochial record which mentions them:

	1841.	Prayer Book Mary Parrott.
	1860.	Gas Fixtures (Donor not recorded.)
October	1861.	New Furnace, Robert P. Parrott.
June 7,	1861.	An Altar Cross, W. A. Gould (This cross now stands in the sacristy of the present church)
March 2,	1861.	a White Pall, Robert Wells,
March 2,	1861.	a Purple Pall, Mrs. Robert P. Parrott.
November 1,	1862.	Altar Vases, Mrs. Robert P. Parrott.
February 1,	1862.	a Sacramental Spoon, Mrs. F. D. Lente.
	1862.	a Fair Linen Cloth, Mrs. Robert P. Parrott.
	1862.	White Altar Hangings, Mrs. F. P. James.
August,	1861.	An Organ, costing \$1,030.00 (given, presumably, by subscriptions)
August 28,	1863.	Book for Sunday School Library, Charles J. Nourse. 2 Silver Chalices presumably given by Mary Parrott and still in use.

The gifts and memorials given to the present Church of St. Mary's have been numerous, and are remarkable, not only for their diversity, but for the number of those

participating in them. They are here mentioned in the order of the date of presentation:

1868. a Marble Font, placed in the Church by subscription, and costing \$800.00. The name of some of the subscribers participating were:

John Worthington.....	\$ 5.00	John Taylor.....	\$ 2.00
Albert Amerman.....	5.00	John Nicholson.....	\$ 2.00
S. S. Barrows.....	5.00	Chas. Amerman.....	1.00
Matthias McCaffrey, Jr.....	3.00	Matthias McCaffrey.....	2.00
Chas. A. Purdy.....	1.00	Margaret McCaffrey.....	1.00
Peter R. Heaton.....	2.00	John Jones.....	2.00
Wm. H. Taylor.....	3.00	Richard Shriver.....	1.00
John Hamilton.....	2.00	Dallas Wood.....	2.00
E. Emmet.....	10.00	Andrew Green.....	1.00
Sunday School.....	50.00	John Wild.....	2.00
James Sears.....	2.00	Frederick Wells.....	2.00
Robt. J. Jones.....	3.00	Alex. Coe.....	1.00
Franklin Couch.....	1.00	E. Chamberlin.....	1.00
Linsdale Turner.....	2.00	Wm. Harrison.....	1.00
Joseph Coe.....	5.00	E. Meisgram.....	1.00
J. H. Briggs.....	3.00		
Alex. Hamilton.....	5.00		\$131.00

Circa 1875. Oil lamps given by the women of the Parish. Made by J. and R. Lamb of New York. These lamps are still in use and show, after this long period of time, their excellency of construction.

Windows erected by Geo. E. Harney, in memory of Marie Henshaw Harney, Mary Anne Hitchcock, and Robert B. Hitchcock. These are of the finest glass and were made by J. W. Hardman of England.

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- 1885. An Altar Desk, given by the Sunday School.
- 1886. A Fald stool, given by the children of the Parish.
- 1895. Altar Service Book, given by Wm. H. Haldane.
- 1896. Sanctuary Chair, given by Wilhelmina D. Young.
- 1896. Sanctuary Mats, given by Wilhelmina D. Young.
- Violet Hangings, given by Wilhelmina D. Young.
- Altar Vases, given by Elizabeth Floyd-Jones. (These vases were stolen Jan. 25, 1896 and were replaced by donor)
- 1896. Prayer Books, given by Girls' Friendly Society.
- 1896. Altar Linen, given by Sydda B. Arnold.
- 1896. Cruet in memory of Gertrude M. Farragut, given by Henry Metcalfe.
- 1896. Altar Cross, in memory of Ellen Kemble Pennington and Robert P. Paulding, given by Mrs. P. K. Paulding, Mrs. Geo. W. Murdock, and Mrs. Wm. H. Haldane.
- 1896. Alms Basin, given by Wm. H. Haldane.
- 1896. White Hangings, Elizabeth Floyd-Jones.
- *White Hangings, Altar Guild
- Green Hangings, " "

*The Altar Guild of St. Mary's was organized January 17, 1894. Since then it has expended \$1290.00 in meeting the requirements of the altar and sanctuary.

- 1896. Red Hangings in memory of Mrs. P. K. Paulding, given by her friends.
Chalice and Patton given by Walter Thompson, D.D.
- 1899. Service Books in memory of Irving Schoudell, by Eliza Schoudell, his mother.
- 1899. Ewer in memory of Elizabeth B. Underhill, given by Elizabeth Floyd-Jones, Edward P. Floyd-Jones, Arthur and Elbert Floyd-Jones.
- 1901. There-branch Candle-stick, in memory of E. P. Hawley, given by Wilhelmina D. Young.
- 1905. Lectern in memory of Wilhelmina D. Young, given by Dr. and Mrs. John P. Fillebrown.
- 1905. Eucharistic Candle-sticks, in memory of Sarah J. Benjamin, given by Edith M. Benjamin.
- 1905. Corporal given by Sarah Bard Haight.
- 1905. Hymn Boards, given in memory of Sarah J. Benjamin, by her children and grand children.
- 1906. Bread Box in memory of John Campbell given by Kathryn Clark.
- 1907. Choir Stalls, in memory of John Campbell, given by Mary P. Campbell.
- 1909. Reredos given, in larger part, by Julia L. Butterfield.
- 1913. Chancel Books, given by the Altar Guild.

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| | 1913. | Altar Books, given by Sarah B. Haight. |
| | 1917. | Flag Pole, presented by Edith M. Benjamin in memory of W. Montgomery Arnold. |
| June 15, | 1919. | The changing of location of font and re-arrangement of pews around it; the gift of E. Floyd-Jones, in grateful recognition of the twenty-fifth anniversary of his ordination to the priesthood. |
| December 4, | 1919. | Chalice, given by Alice P. Haldane in memory of her mother. |

In addition to these gifts a number of memorial tablets have been placed in the Church by their families:

- Gouverneur Kemble, First Senior Warden.
 Robert Parker Parrott, Second Senior Warden,
 Mary Parrott, wife of Robert P. Parrott,
 Gouverneur Kemble, Third Senior Warden,
 Richard F. Kemble, Born May 22nd, 1800, died Jan. 22nd, 1888.
 Charlotte Morris Kemble, his wife, born April 3rd, 1812, died June 2nd, 1838.
 Peter Kemble Paulding, Born Aug. 9, 1819, Died April 22nd, 1900.
 Elizabeth Parsons Paulding, Born Aug. 7, 1820. Died Oct. 15, 1897
 Marian Harwood Paulding, Born July 13, 1854. Died Sept. 10, 1880.
 Robert Parrott Paulding, Born Oct. 7, 1846. Died Mar. 28, 1889.
 Beatrice Paulding Freeman. Born Mar. 22, 1858, Died June 22, 1905.
 Ellen Kemble Pennington. Born July 18, 1853. Died May 27, 1882.



CHANCEL OF ST. MARY'S IN THE HIGHLANDS

Showing Memorial Lectern, Pulpit, Stalls, Hymn Boards, and Altar
Appointments given in memory of the departed members of the Parish
by their friends.

William Young, Died Oct. 26, 1902.

John Henry Weir Young. Died May 3rd, 1882.

William H. Ladue, for 27 years a Vestryman.

THE MEMORIAL PULPIT.

In 1906 the suggestion was made that the church should have a new pulpit of more beautiful and suitable design and which would be more in keeping with the architectural features of the church. The idea was conceived and circulated that it should be of a memorial character, to be erected in the sacred memory of all the communicants of the parish who had departed this life in the faith of God's Holy Name. The suggestion was heartily approved, and a design, presented by Charles C. Haight, was accepted. A communication was at once established with former members of the parish, so far as their addresses could be obtained, informing them of the design and intention of the memorial. The proposition made a profound impression, and the response to the appeal was overwhelmingly generous, and, although the cost of the pulpit was \$593.00, the sum subscribed was \$1,142. This amount, distributed among eighty-three people, represented their loving interest in an effort that was dear to their hearts.

The names and the subscriptions of those who had a share in this Memorial are here given:

Mrs. James Donaldson	\$ 5.00
Miss Mary E. Belknap	1.00
Mrs. Edward Carroll	2.00
Mr. W. A. Roebling	50.00
Mrs. W. J. McGenniss	1.00
Mrs. J. P. Fillebrown	10.00
Mrs. Weir	10.00

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Mrs. Wiswell	\$10.00
Miss Maria T. Kemble	10.00
Mrs. W. H. Ladue	15.00
Mr. W. E. Perry	10.00
Mrs. J. H. Haldane	50.00
Peter Woods	2.00
Howard Coleman	.50
Mrs. Catherine Simmons	5.00
Mrs. Hamilton	5.00
Mrs. Hugh Patterson	1.00
Mrs. Shepherd Shriver	3.00
Mrs. Brennan	1.00
Mrs. Catherine Bell	2.00
Mr. W. H. Taylor	10.00
Through Miss Marie Taylor	5.00
Mrs. Alexander Tait	5.00
John Pilson	1.00
Mrs. Silcox	5.00
Mr. Hermance	5.00
W. A. Thompson	1.00
Dr. J. M. Winslow	5.00
Mrs. Winslow	3.00
Miss Margaret Amerman	5.00
Mrs. Ann Cunningham	2.00
Thos. Roach	10.00
Miss Sarah Bard Haight	10.00
Miss Jennie Fullaway	1.00
Miss Emma Fullaway	1.00
Mrs. Elizabeth Lath	1.00
Miss Eliza Lath	2.00
Mrs. Albert Lawrence	5.00
Mrs. Geo. W. Murdock	5.00
Miss Hamilton	15.00
Mrs. W. H. Haldane	50.00
Mrs. Alexander Spalding	10.00
Mrs. Oliver Jackson	5.00
Mrs. Hugh Patterson	5.00

Gifts, Memorials, to St. Mary's in the Highlands 123

Mrs. Chas. M. Nichols	\$5.00
Mrs. Geo. D. Thomas	3.00
L. Gordon Hamersley	50.00
Miss Katherine L. Hamersley	50.00
Mrs. Purrington	10.00
Mrs. Weinberg	25.00
Mrs. Joseph Dahlweiner	5.00
Mrs. Eliza Schoudell	5.00
Miss Dora Thompson	5.00
Mrs. Daniel Butterfield	100.00
Mrs. Elizabeth Lath	1.00
Mrs. Chas. Van Tassel	1.00
Miss Maude S. Paulding }	25.00
Miss K. O. Paulding }	
Mrs. Julian James	500.00
Thos. Higgins	10.00
Mrs. Jas. Wyant	1.00
Mrs. Henry Ticehurst	1.00
Mrs. Thos. Brent	2.00
Miss Mary Robinson	10.00
Jas. Ashcroft	1.00
Miss Lawson	1.00
Miss Dora Birdsall	5.00
Miss Mary Briggs	2.00
Mrs. Electa Covert	2.00
Henry J. Rusk	5.00
Mathias McCaffrey	1.00
Mrs. Jas. Cunningham	1.00
Mrs. S. D. Pierce	.25
Miss Mary Lente	5.00
Mrs. Monroe	1.00
Mrs. Wm. C. Southard	2.00
Mrs. Hamilton	2.00
Mrs. Elihu Porter	2.00
Mrs. Jas. Henyan	.50
Chas. Phillips	2.00
Mrs. McRoberts	2.00

Miss Mary Caux	\$2.00
Mrs. F. R. Amerman	2.00
Thos. Cunningham	1.00
Mrs. Wm. Bailey	1.00

ST. MARY'S PARISH HOUSE.

In the *Convention Journal* of 1874 there appears in the report of the Bishop of the diocese, the Right Rev. H. C. Potter, D.D., a note describing the memorial gift of the building to be used primarily for the purposes of the Sunday School. When the new Church of St. Mary's in the Highlands was completed and opened for services, no provision had been made for the meetings of the Sunday School. To remedy this difficulty the basement of the church was made as suitable as possible, but at best it only served as a temporary arrangement, being more or less at times dark, damp and chilly. In 1872 Frederick P. James, then a member of the vestry, becoming acquainted with the need of some proper place for the children of the church to meet, resolved to erect a building in memory of his two sons, Frederick and Julian, both of whom had served with gallantry in our army in the Civil War. This building was designed by George E. Harney, the architect of the church, and Sylvenus Ferris, who superintended the work in the building of the church, also began the construction of Mr. James's memorial, but was obliged by failing health, to relinquish his oversight, and his place was taken by his foreman, Reuben Cash. This building is constructed of the same gray granite as the church, and of equally massive construction, and blends with it in a beautiful harmony of appearance.



THE PARISH HOUSE
Gift of Frederick P. and Julia L. James

St. Mary's Parish House is twenty-four feet wide and fifty-two feet long. Originally it had a c'ass room, fourteen by sixteen, shut off from the main building, by sliding windows, and an additional room, ten by ten, which formerly was used for library purposes. The cost of this structure was \$15,000.00. Over the entrance door is an inscription which explains the motive prompting this timely and munificent gift, which has ever been a useful edifice for parish purposes. The donor of this memorial always laid particular emphasis upon the purpose which had inspired him to erect the building, and which is mentioned in the deed, that it was to "serve the Parish as a Sunday School Building, or for any other Parochial purpose."

At a meeting held at the West Point Foundry, August 1st, 1874, Mr. Parrott presented the deed of Frederick P. James and Julia L. James, conveying to the wardens and vestrymen of St. Mary's in the Highlands, the new Sunday School building, lately erected and completed by them. Mr. Parrott further stated that he had received the keys of said building with the deed and that it was ready for the use of the Sunday School, which could be he'd therein the following day. The following resolutions were thereupon presented and unanimously adopted.

RESOLVED, That the Deed of Mr. and Mrs. James be accepted in behalf of the Parish.

RESOLVED, That the Vestry for themselves and all members of the Parish, tender to Mr. and Mrs. James their hearty thanks for their munificent donation as useful as it is beautiful and complete.

And the Vestry further express their conviction that the new Sunday School building will prove an enduring benefit to our church and to the community in which we live.

RESOLVED, That a copy of the above resolutions be sent as an expression of our thanks to the donors of the Sunday School building

(Signed) R. P. Parrott, Warden
Gouverneur Kemble, Sec'y

On Sunday, August 2nd, 1874, the Sunday School was used for the first time. LeGrand Wilson, Superintendent of the Presbyterian Sunday School, was present and brought words of congratulation to the Sunday School of St. Mary's, for their new place of meeting. For many years this building was used, not only by the Sunday School but also for lectures, fairs, and sometimes for services, though the building was never consecrated, or set apart for Holy uses. But recently, because of the exigencies of the parish, it has been made more adaptable for various parochial agencies, as a source of Church revenue, a need created by the conditions of recent years. A stage has been constructed for purposes of entertainment, and a room costing about \$500.00 and paid for by the Parish Aid Society, has been added for the meetings of societies.

Comfort arrangements have been introduced, a lighting and steam heating system have been installed, the interior of the building has been painted, and the parish now possesses a parish building attractive in appearance and valuable in its utility, a lasting testimony to the wisdom and generosity of its donors.



THE RECTORY OF ST. MARY'S IN THE HIGHLANDS
The gift of Julia L. Butterfield

THE OLD RECTORY OF ST. MARY'S IN THE HIGHLANDS.

It had always been the intention and desire of Robert P. Parrott and others who had given munificently to the building of the church, to supplement their generous offerings by placing at some future time, a rectory on the church property. This desire was frustrated by certain financial reverses, which came to those who had hoped to see the project of the rectory carried through. Mr. Parrott, however, in the fine spirit he was always showing towards the parish, endeavored to relieve this situation by purchasing a house and lot on Chestnut Street, opposite the church, which eventually became the rectory of St. Mary's until 1916.

During Mr. Parrott's lifetime, he had made no transfer of this property to the church, but assumed the financial charges that rested upon it, consisting mainly of a mortgage of \$1800.00, in favor of Mrs. Mary Nelson Haight of Fishkill Village. In 1885 the executors of Mr. Parrott's estate offered the property to the corporation of St. Mary's in the Highlands, on condition that the mortgage on it be assumed and the interest charges paid. This suggestion was considered and acted upon and the property passed to the ownership of the parish for \$700.00 in cash, which the rector at that time, the Rev. Isaac Van Winkle, had collected, the mortgage of \$1,800.00 being assured. This mortgage was subsequently reduced by the parish to \$1300.00, and in October 14th, 1895, was paid off, and the property made clear and free of debt.

Thus, while Mr. Parrott's motive had been inspired

by a most noble feeling for the church, the parish really, in the end, purchased this property for \$2,500.00. As the past has proved, it was an unfortunate purchase, and has been a great expense with small benefit accruing. The vestry have permission from the authorities of the diocese to dispose of this property, which, with the consent of the court, will be done when the proper opportunity offers. Since the foregoing was written the opportunity has come, advantage of which was taken by the vestry who sold it Aug. 16, 1919, to Charles C. Griffin for \$2,500.00, just what the parish paid for it in 1885. The property passed to its new owners December 6, 1919.

GIFTS PRESENTED OUTSIDE THE PARISH.

Notwithstanding the love shown for their church by the numerous gifts presented to it, the members of the congregation of St. Mary's have not been unmindful of their obligation to the church at large. This has been demonstrated from the very beginning in the active part members of the parish have taken in their response to missionary calls and to various other Christian agencies for the amelioration of the ills of mankind and the betterment of human life. In the record of these gifts there appear some of the following amounts, contributed to objects beyond the parish:

October 1860, General Theological Seminary	\$35.00
April 20, 1861, for missions in the mining territories of the West	32.00
November 20, 1862, for St. Luke's Home, New York	153.00

Gifts, Memorials, to St. Mary's in the Highlands 129

February 1, 1863, for Trinity Church, Saco Maine	\$20.00
February 21, 1863, for St. Luke's Home, New York	50.00
August, 1863, Church Book Society	374.00
September, 1863, Church building at Green- wood, given by Robert P. Parrott	1500.00
October, 4, 1863, House of Mercy, New York	435.00
October 25, 1863, for the drafted clergy during the Civil War	22.00
November, 1863, General Theological Semi- nary	363.00
December 25, 1863, Church Orphan Asylum New York	20.00
1864, Contribution to General Theological Seminary by Gouverneur Kemble	1000.00
1864, Church building at Greenwood	2395.00
April 3, 1865, for Southerners	162.00
1865, Freedman's Commission	17.00
August 26, 1865, Theological Education Fund	14.00
March 10, 1866, Southern Destitution Fund	140.00
September 1, 1867, House of Mercy, New York	1055.00
September, 1, 1867, St. Luke's Home, New York	105.00
May 17, 1868 Church in Springfield, Mass,	19.00
August, 1868, Theological Education Fund	34.00
September 6, 1868, Negro Church, Savan- nah	34.00
October 4, 1868, Church in Jackson, Miss.	16.00
November 1, Home for Incurables	40.00
December 20, 1868, Southern Destitution Fund	27.00
September, 1869, Theological Education	

Fund	\$5.00
March 19, 1871, French Destitution Fund	17.00
June 18, 1871, House of the Good Shepherd New York	25.00
October 15, 1871, Sufferers in Chicago	98.00
April 18, 1898, St. John's Guild	26.00
September 17, 1900, Galveston sufferers	47.00
September 15, 1907, Thank offering for 300 years of American Christianity	62.00

In its missionary giving the parish from its incorporation, has always come up to a high measure of its responsibility. Taking its missionary offerings in the aggregate, they show the sum total of \$4,168.00. It is this unusual missionary activity for a parish of its resources, which drew forth a letter of congratulation from Bishop Lloyd, president of the Board of Missions, received by the rector, in which he speaks of the missionary activity and zeal of St. Mary's and commenting upon the gratifying and commendable fact that the offerings for missions for the past two years (1917 and 1918, the years of the European War, when the outside calls upon the parish were greatly increased) have been the largest in the history of the parish. It is also stated that the amounts given by the missionary societies of St. Mary's are far above the average, compared with other parishes. This shows that though the financial resources of the parish are less the interest and efforts on the part of the people were never greater.

CHAPTER XI.

PAROCHIAL ACCOMPLISHMENTS

THE REMOVAL OF THE CHURCH DEBT.

THE panic of 1873, which caused a disastrous financial disturbance throughout the country, had its effect upon this village. The business of the foundry had already declined severely, as the cessation of the war terminated the need for the further manufacture of the particular type of ordnance made there. The effect of these events appears in the affairs of the church, as shown in its falling revenue. In the autumn of 1873 the advisability of attempting to increase the pew rents was discussed. It does not appear, however, that this was done, But a little later the strained conditions of the finances of the parish are evident by a resolution passed by the vestry that some plan should be devised and made operative to provide means to meet a deficiency caused by the shrinking of the revenues of the church.

It was to meet this emergency that the envelope system was introduced into the parish, giving a wider and individual responsibility in the obligation of church support. But even this effort did not relieve the situation, for the financial burdens resting upon the parish had to be further eased by a drastic reduction in some items of parochial expense. At a meeting of the vestry held September 21st, 1888, the Treasurer presented a report,

showing that the customary annual deficit was large. By a resolution, a committee of five ladies of the parish was appointed to help in removing this deficit. This was the forerunner of the Parish Aid Society,¹ which since it became a duly organized society, has always come forward so nobly and been invaluable as an assistant to the rector in all the critical situations of the past.

But, notwithstanding this valuable aid and encouragement, parochial deficiencies and debts grew, until in 1895 the church found itself heavily encumbered with financial liabilities, which amounted to \$2,775.00, a heavy incumbrance for a rural parish.

Just when the church was coping with this difficulty, Mrs. Daniel Butterfield came forward with her noble proposition, that she would give \$1,000.00 to liquidate this debt, provided the members of the parish exerted themselves and completed the rest of the needed amount. Enheartened by this suggestion, and with hope aroused the whole parish went to work with heart and soul. Within one month \$762.00 was collected. Before the autumn, by fairs, entertainments and subscriptions, the whole amount had been secured. The debt was liquidated and the church freed from a burden it has never had to bear since.

In the accomplishment of this effort the parish had the help of some of its warm Garrisons neighbors, chiefly Samuel Sloan and Mrs. William H. Osborn, both of whom were liberal contributors. When the announcement was made to Bishop Potter that the church was

¹The Parish Aid Society was formed in 1892 and since its incorporation has obtained and distributed as much as \$8,000.00 for various parochial purposes.

clear of its indebtedness, he sent to the rector the following congratulatory letter:

Accept my warm congratulations. You have done the Church in Cold Spring a noble service. I have already written General and Mrs. Butterfield.

(Signed) H. C. Potter,

Bishop of New York.

THE INSTALLING OF THE ORGAN

After the debt, which was a great obstacle to the enlargement of parochial work, had been removed, the way seemed clear to consider the possibility of enriching the interior of the church and replacing some of its equipment that showed the damaging effects of age. It was determined that the organ, having become more or less unfit for use, should be replaced by an instrument embracing some of the facilities of modern invention, that might aid in making the services more beautiful and helpful, and supplying from time to time, the uplifting and soul-stirring influences of music to the lovers of the organ throughout our community.

To that end the following appeal was sent out broadcast through the parish, and to those outside of the parish who, though they had left it, still retained an interest in its welfare and prosperity:

At the suggestion of the vestry this opportunity is taken of laying before the members of the Church of St. Mary's the necessary details concerned in the procurement of a new organ for the church. The need of some definite action in this matter is emphasized by the fact that the critical opinion of Messrs. Farrand & Votey, a firm of wide reputation, pro-

nounces it unwise and fruitless to expend any money in the repair of our present organ, for the reason that it is too antiquated and defective to warrant any change. It would be wise, therefore, in view of this opinion and also of the fact that the defectiveness of our instrument may at any time render it unfit for use, that we should strive to supply the church with a new organ, which is so necessary a part of our church equipment.

The cost of an organ suitable for our need would be \$3,000.00. This calls for an instrument in no way extravagant or extensive in character, and one any cheaper would not be a worthy choice. Every detail has been considered economically, acoustically and also with regard to the mechanical construction of the organ to provide what will be satisfactory in every particular.

Messrs. Farrand & Votey, of New York, have been selected to furnish an instrument for us as soon as we shall have sufficient money in hand to place our order with them. \$782.00 is available at the present time for this improvement. The value of our present organ is considered to be \$400.00, leaving \$1,818.00 to be obtained.

The firm selected to offer an estimate for a suitable organ were successors to all the rights and patents of the Roosevelt Organ Company, a celebrated firm of organ builders in their time. It so happened that their successors had shown their skill and the character of their workmanship in this neighborhood by introducing an organ into the Church of the Holy Innocents, Highland Falls. A specification for a proper instrument for the Church was presented to the vestry, under the supervision of C. R. Gale, Bachelor of Music, a friend of the rector, organist of All Angel's Church, New York. The

proposition called for a two manual organ, of the newest and finest detail in workmanship and construction and possessing all the modern features perfected by the high skill of the builder.

The fund for the organ was started Christmas Day, 1896, with an offering of \$22.00. The impoverished condition of the village created many misgivings as to the successful collection of so large a sum as \$3000.00, but in faith and courage the attempt was made, and was finally crowned with success. An original sale suggested by Elisabeth Floyd-Jones called the "Fair of the Zodiac" was held for the benefit of the organ fund at the Town Hall September 16th, 1897. The booths represented the months of the year and articles appropriate for the month were sold. Its novelty helped to make it an unbounded success, exceeding the hopes of the most enthusiastic corps of workers, whose hard, earnest work added to the organ fund \$563.00.

As the result of an appeal widely distributed, the fund was completed January 23rd, 1898. The old organ was sold for \$400.00 and the organ builders offered the church a concession of \$200.00 to stimulate the effort being made.

The specifications, which had been presented, were accepted and the contract was placed by the vestry Jan. 26, 1898. It combined in many ways the fruit of considerable labor and illustrated significantly the skill of the builders to accommodate the instrument with a view of obtaining the best results under difficult circumstances. The location of the organ, made necessary by the place provided for it in the design of the church, required an ingenious plan of arrangement for

the best accoustic advantages. The position of the various parts of the instrument indicates plainly the resources of the builders in the face of a complicated problem. To gain the desired end of saving all the sound necessitated moving the organ and choir considerably further into the chancel. The disposition and character of the stops were considered both for beauty of tone and practical use, as will be seen from the following scheme, showing also the general construction of the instrument.

GREAT ORGAN

Open diapason.....	61 pipes
Dulciana.....	"
Viol di Gamba.....	"
Doppel Flöte.....	"
Octave.....	"

SWELL ORGAN

Bourdon.....	"
Open diapason.....	"
Salicional.....	"
Stopped diapason.....	"
Flute Harmonique.....	"
Cornet, 3 ranks.....	183 "
Oboe.....	61 pipes

Pedal Organ—16 ft., 30 pipes; Lieblick Gedeckt, 16 ft., 30 pipes.

Couplers—Swell to great, swell to octaves, swell to pedal, great to pedal.

Pedal Movements—2 affecting great and pedal stops, 2 affecting swell and pedal stops, great to pedal reversing pedal, full organ and crescendo pedal, balanced swell pedal, total number of stops 28, total number of pipes 914.

A list of those subscribing to the organ fund is here given; some of them were personal friends of the rector

he had known when serving on the clergy staff at Calvary Church, New York.

Subscribers to organ fund.

John G. Neeser	\$ 10.00
W. B. G. Blatchford	5.00
Evart J. Wendell	10.00
D. W. Harkness	5.00
W. M. Purdy	5.00
Thomas Whittaker	10.00
Miss Bristol	1.00
Mrs. W. T. Hicks	20.00
Mrs. James Gore King	25.00
Miss I. C. Shenck	5.00
Dr. W. C. Rives	15.00
Boys' Club of St. Mary's	5.00
Mrs. Robinson	10.00
Mrs. E. S. Auchincloss	10.00
Mr. F. Tomes	5.00
James Goodwin	10.00
Fred. Gore King	10.00
W. McClenahan	5.00
John M. Toucey	50.00
Miss V. R. Graves	5.00
John Howard Wainwright	5.00
A. A. Pattou	10.00
Mrs. Higgins	2.00
Through Mrs. Wm. Young	10.00
Mrs. Umpstead	10.00
Mr. Pennington	20.00
Edward N. Crosby	7.00
Mrs. C. D. Smith	10.00
H. E. Monroe	2.00
Through Mrs. Wm. Young	10.00
Mrs. R. Tolmie	1.00
Mrs. A. D. Campbell	5.00
Miss Sarah Patterson	1.00

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John Y. McKeel	\$10.00
John Isberg	5.00
Gerald V. Grace	5.00
F. M. Camp	10.00
Miss Paulding	5.00
Miss Maude Paulding	5.00
Mrs. Whitlock	25.00
W. H. Haldane	25.00
Mrs. W. H. Ladue	5.00
Dr. J. P. Fillebrown	5.00
Raymond Lorentzen	2.00
C. J. Baxter	5.00
Mrs. Wm. Southard	1.00
Mrs. S. D. Pierce	2.00
Mrs. F. R. Amerman	1.00
Through Miss Augusta Taylor	1.00
W. E. Perry	15.00
Geo. Scofield	1.00
Mrs. Briggs	1.00
Robert Trimble	1.00
Mrs. Ann Cunningham	1.00
F. E. Evans	1.00
Mrs. Elizabeth Lath	.50
Thomas Foster	1.00
James Trimble	2.00
Edward T. Cole	1.00
Robert J. Matthews	1.00
James Cunningham	2.00
James Anderson	5.00
Thomas Higgins	5.00
Luke Higgins	2.00
George Higgins	1.00
Gouverneur Kemble	10.00
Gouverneur Kemble, Jr.	2.00
James N. Paulding	10.00
Henry Metcalfe	250.00
Miss Campbell	2.00

Dr. J. M. Winslow	\$20.00
Mrs. Lovelace	.50
Mrs. Proudfoot	1.00
Mrs. Howard Coleman	2.00
Hamilton McKay	.25
Miss Mary Caux	1.00
Mrs. Caux	1.00
Gouverneur Paulding	100.00
Miss Edna Greene	5.00
Gen. Louis Fitzgerald	10.00
Irving Mosgrove	5.00
Miss M. Amerman	.50
Mrs. Katherine Simmons	5.00
Mrs. James Henyan	1.00
Alice Henyan	.25
Wm. J. Rundell	1.00
Mrs. Betsy Eastwood	1.00
Seeley Knapp	2.00
Mrs. Farmer	1.00
Mrs. Lawrence	1.00
M. C. Parsons	10.00
Gherardi Davis	10.00
Mrs. A. C. King	5.00
Mrs. Samuel Benjamin	5.00
Mrs. Forsyth	5.00
Miss I. C. King	5.00
George Luff	25.00
A. H. Curtis	3.00
Maria Crassous	5.00
Mrs. Wm. Young	25.00
Samuel Condell	3.00
James Donaldson	2.00
Mr. & Mrs. Hugh Patterson	2.00
Richard Condell	5.00
Charles Mosher	2.00
Thomas A. Coe	2.00
Mrs. Wood	2.00

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Miss Grune	\$ 5.00
W. H. Ladue	15.00
Wm. Dyos	3.00
Charles Miller	10.00
John Lowry	2.00
Mrs. Taggatt	.50
Mrs. James McKay	5.00
Mrs. S. R. Shriver	1.00
Mrs. A. Lawrence	1.00
Mr. Geo. D. Thomas	5.00
Through Mrs. Wm. Young	20.00
Clement R. Gale	5.00
Colin Tolmie	10.00
Through Colin Tolmie	15.00
Miss Alleine Lee	5.00
Mr. B. McE. Whitlock	5.00
Miss Evelyn G. King	5.00
John LeBoutillier	5.00
H. DeB. Parsons	5.00
Miss E. A. Ernst	5.00
Miss A. P. Walker	25.00
W. J. Wadsworth	5.00
Samuel Riker, Jr.	20.00
Miss Mary Haldane	10.00
Mrs. James H. Haldane	50.00
Mrs. Catharine Bell	5.00
Mrs. Joseph Dahlweiner	1.00
C. J. Gilles	25.00
Mrs. Andrews	10.00
Livingston Crosby	1.00
R. P. Paulding	5.00
Mrs. C. J. Moller	20.00
Mrs. H. F. Osborn	10.00
Mrs. John D. Jones	20.00
I. P. McCoy	10.00
W. R. T. Jones	5.00
Loyal Farragut	5.00

Samuel Sloan	\$100.00
John G. Floyd	10.00
R. M. Upjohn	1.00
Mrs. J. C. Arklay	10.00
C. K. Griffin	10.00
G. K. Richards	5.00
Miss M. A. Jackson	10.00
John Campbell	5.00
Ellis H. Timm	3.00
Frank Eiler	.64
Arthur Floyd-Jones	10.00
James S. Boyd	15.00

In the spring of 1898 the organ was completed, a \$100.00 Pelton Water Motor installed and on May 26th of that year it was set apart for its sacred use. At a special service of dedication the Rev. Lewis Cameron, Ph.B. rector of the Church of the Holy Communion, South Orange, preached, and the music was in charge of Mr. Gale, who brought with him a choir of twenty-five men and boys. It is doubtful if anything has been introduced into the church, which has given so much pleasure as this new organ. It has not only helped many worshippers in the making of their offerings of praise to Almighty God more fervent but also has rendered a great service to many outside the membership of St. Mary's by the frequent recitals from time to time that have been given on it by the skilled fingers of accomplished organists always proving a joy to lovers of good music.

THE VESTING OF THE CHOIR

When the new organ was completed the choir was placed in the chancel in seats which had been given to the church for their use. A suitable vestment to be

worn was selected and adopted. It so happened that about this time a controversy was in progress in one of the church papers, over proper dress for women choristers, and an animated correspondence was appearing on the subject. In one of the issues of *The Church Standard*, which appeared at that time, was the following letter, written to the editor, by the Rev. John Anketell, a retired priest of the Church, who had recently officiated at a service in St. Mary's:

The question is not shall women and girls sing publicly in our churches? but it is, shall they be dressed like men? This is contrary both to Holy Scripture and the laws of most of our states. From the earliest days of the Church the clergy, both major and minor, have worn cassock and surplice, which are distinctly male vestments and are not worn by deaconesses, or sisterhoods. But does it follow that female choristers shall not be vested? By no means. There lies before me a picture of admirable vestments made by a Philadelphia firm, consisting of a sort of cassock, buttoned to the waist, and a tippet of white linen fitting gracefully over the shoulders, and a toque of black. These are worn in some places. I know of no mixed choir finer than the one at St. Mary's, Cold Spring, N. Y. There you will find no immodesty or irreverence, though I regret to say, I have witnessed both in some cottar clad mixed choirs.

It was at the time of one of his visitations for confirmation that Bishop Potter expressed his great delight in the design of vestments worn by the choir of St. Mary's in the Highlands, and commended the particular attractive feature of it, being its difference from a masculine attire.

THE RENOVATION OF THE INTERIOR OF CHURCH

In the summer of 1901 the church was closed for five weeks, the first time in its history, so far as is known. The purpose of this was for the renovation of the interior walls and woodwork, made necessary by the wear and tear of time. To meet the cost of this work, a rummage sale was held November 17th, 1900, a type of sale which was then something quite new in the village, in the method of parochial money-getting. The novelty of it appeared in the wonderful financial success of the undertaking, which amounted to something over \$600.00, enough, at any rate, to meet the whole cost of the contemplated improvements.

The services of Charles C. Haight, an architect of considerable prominence, were obtained. It could not be expected that the satisfaction of these changes would be an equal pleasure to all, but it was generally conceded that, by the combination of his color scheme, Mr. Haight had handled a difficult problem skillfully to the great enhancement of the beauty of the church. On September 1st, 1901, the church was re-opened for service, the rector preaching from II Chron. 3-(6 and 7.) The Bishop of the diocese joined with the parish in sending to the rector, the following letter of congratulation.

DIOCESAN HOUSE
TWENTY-NINE LA FAYETTE PLACE
NEW YORK

Sept. 10, 1901

Accept my congratulations and believe me,

Very faithfully yours,

H. C. Potter.

At the same time that the church was re-decorated a new carpet was laid, costing \$450.00. This was provided for by the Parish Aid Society.

THE INTRODUCTION OF ELECTRIC LIGHT

The history of the lighting system of the church shows a varied method. When it was first opened for services, the building was provided with iron gas jets, placed at intervals throughout the nave and transepts, and a cluster of several lights in the chancel in the form of a sunburst, with tiers of brackets in each corner of the sanctuary. The village gas plant being a precarious affair, the extinction of the lights was a common occurrence, and caused many ludicrous situations. After the collapse of the gas company, the church was inadequately but securely lighted for many years by oil lamps, until the introduction of electricity, which was used for the first time at the childrens' carol service on Christmas eve, 1899. The Parish Aid Society made itself responsible for the cost of this improvement amounting to \$181.00.

THE CONSTRUCTION OF THE STEAM HEATING PLANT

The heating of a building of so large an area and offering so many adverse conditions to contend with, has always presented a vexing problem to those in charge of the affairs of the church. The solution of this problem has resulted in a long series of futile and expensive experiments, many of which might have been avoided if only the use of the inadequate system of hot air heating had sooner been discarded. The large sums of money that have been spent in the endeavor to make use of this system, tells its story of a well meant, but mistaken zeal.

When the church was first built, it was thought that one flue and one furnace would be sufficient. It was not long, however, before this judgment proved to be incorrect, as the church was found to be too cold for use in the winter time. Then, to remedy this mistake, an auxiliary furnace in the rear of the church was added, which of course necessitated another flue. This was supplied by a galvanized pipe, passing out of a cellar window, running up to the roof on the stone wall of the building, an unsightly object and constantly needing renewal. Then it was decided to remove this and construct a flue to run through the top of the cone like tower in the rear of the church, which has always borne the name of "Emmett's Tower," being named after a popular superintendent of the Sunday School. This flue being improperly built, caught fire one winter's afternoon, and nearly caused the destruction of the church. In gratitude for this escape a thanksgiving service was held in the church.

In heeding this warning, it was decided to re-construct this flue in a safe and proper way, making it large enough to accommodate a modern steam-heating plant whenever sufficient wisdom might prevail to perfect its introduction, but before this could be done, the suggestion was made that if an increase of draught could be obtained for the larger furnace of the church, it might be heated. Consequently, at an outlay of considerable more money, a pipe was carried up into the spire, having two openings through apertures above the belfrey, a weird and grotesque arrangement often frightening the uninitiated with its appearance of a burning steeple. While the draught *was* improved, the result of this needless experi-

ment was to stain the beautiful stone of the tower a witness still of the curious phases to which human nature is prone.

At length when the time came that the church must have a new furnace, the congregation took this matter in hand and voted, July 12th, 1909, that a steam-heating plant should be introduced without delay, and that all further useless experimentation with hot-air furnaces should cease. Acting upon this demand, the vestry placed the contract with Frederick M. Camp to install a steam-heating plant, to cost \$970.00. An appeal for subscriptions was immediately circulated and the amount needed was soon obtained. Sunday, November 7th, 1909, the plant was used for the first time, and ever since, unless some extraordinary conditions prevail, the church is comfortable, with several tons of fuel saved each year, and which in a money equivalent, will eventually pay for the installing of the plant. The names of those who helped to defray the expense of it, are here given:

Mrs. Daniel Butterfield	\$250.00
Miss Lath	5.00
C. S. Lindsay	25.00
Miss Edna Greene	5.00
Mrs. E. H. Timm	5.00
Miss Mary Haldane	10.00
Mrs. Whitlock	20.00
Miss Sarah B. Haight	10.00
Mrs. Jas. Donaldson	5.00
F. E. Evans	5.00
R. Greenlaw	5.00
J. M. Winslow	10.00
Henry J. Rusk	10.00
John Taylor	5.00
Mrs. W. C. Southard	1.00

F. M. Camp	\$10.00
Mrs. J. B. Southard	10.00
J. Y. Mekeel	5.00
Edith Pilson	1.00
Mrs. James Anderson	1.00
Gouverneur Paulding	25.00
Isabel Amerman	1.00
Gladys Pugh	2.00
Mrs. Samuel Cunningham	1.00
Mrs. Wm. Bailey	1.00
Wm. Kimmell	2.00
Harry L. Timm	25.00
Miss Edith Benjamin	2.00
J. McVickar Haight	1.50
Wm. J. Rundell	1.00
Jas. D. Monroe	3.00
Through Miss Kemble	46.50
Mrs. W. H. Ladue	10.00
Mrs. Rachael Carmichael	10.00
Martha Patterson	1.00
Mrs. J. P. Fillebrown	25.00
Dr. J. P. Fillebrown	25.00
Miss Hamilton	5.00
Lottie Charlotte A. Wallace	1.00
Clarence Gordon Campbell	10.00
Mr. Purrington	5.00
Chas. O. Thomas	1.00
Miss Mary E. Belknap	1.00
Wm. H. Taylor	1.00
Mrs. Taylor	2.00
Miss Margaret Amerman	1.00
Parish Aid Society	200.00
Miss Emma Thomas	1.00
Miss Maude Paulding	10.00
Mrs. Coryell Clark	1.00
Mrs. Alexander Spalding	10.00
Miss Gertrude Coleman	1.00

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Colin Tolmie	\$5.00
Horace Gent	5.00
Frederick Hulley	2.00
M. A. Moore	1.00
Miss Elizabeth Hill	1.00
From Miss M. Kemble	1.00
Geo. A. Shedden	5.00
Thos. Higgins	5.00
Jas. Shewan	25.00
Mrs. James Shewan	15.00
Henry Metcalfe	81.00
Miss Katherine Hamersley	25.00
Miss Alice Pilson	1.00
Miss Mary Caux	2.00
Mrs. Austen	.50
Mrs. Chester Gould	.50
Mrs. Grune	2.00

THE PURCHASE OF A PARISH PIANO

Notwithstanding all the gifts which had been abundantly bestowed upon it, this parish, until 1912, never seems to have owned a decent piano. When the parish house was created and various sorts of entertainments introduced, this need was greatly felt. No difficulty ever yet daunted the indefatigable and determined members of St. Mary's. Within a short time after the decision was made that the Parish needed and must have a piano, the money was obtained and an instrument was bought for \$270.00, through the aid of W. Creary Woods from the Aeolian Co., which is still giving most excellent service.

THE REMOVAL OF THE FENCE AROUND THE CHURCH PROPERTY.

Some time after the completion of the church, a fence of wood was constructed enclosing the grounds around

it. In May 26th, 1881, the time had come for its renewal. The rector, the Rev. Isaac Van Winkle, and Gouverneur Kemble were chosen a committee and authorized by the vestry to decide upon and take charge of the erection of a new fence. The style of fence selected was the ordinary one of picket form. At the same time stone piers were placed in position for the hanging of the gates. This fence remained until May 28th, 1895, when the members of the parish voted to remove it, a resolution which the vestry subsequently confirmed. It was a felicitous decision, for, by its removal, the beauty of the property, never more striking than at present, has been much enhanced. The stone piers, which for some reason, were not taken down when the fence was, remained until September 9th, 1916, when they were removed by resolution of the vestry and presented to two members of the parish.

CHAPTER XII.

ANNIVERSARIES.

ALTHOUGH the writer of this history has been identified with the occurrences of the parish for nearly a quarter of a century, he has desired to efface himself and make as little reference as possible to his association with it. Mention may be properly made, however, without any breach of propriety, to the anniversaries which have been observed, some of which he has participated in; and this is done, without any desire for personal applause but to show particularly the courteous and kindly recognition of a warm-hearted and appreciative people, to whom credit is justly due for their evidence of generous appreciation of service.

The first of these anniversaries occurred in June, 1904. The vestry took notice of the rector's ninth anniversary of his assuming charge of the parish, in presenting him with some handsome pieces of cut glass, with the following kindly words accompanying this very gracious gift:

The resident vestry of the Church of St. Mary's in the Highlands, desirous of commemorating the ninth anniversary of the service of their rector, ask him to accept the accompanying service of glass, as a slight token of their affectionate esteem. Trinity Sunday, 1904.

(Signed) Gouverneur Paulding, Warden,
Charles Miller, Warden
John Campbell

Colin Tolmie
Geo. D. Thomas
Ellis H. Timm
Wm. Henry Haldane
Henry Metcalfe
Gouverneur Kemble

To this note of the vestry the rector responded in the following letter:

Gentlemen of the Vestry

I am deeply grateful for the beautiful gift, which I received from you on the morning of my ninth anniversary as rector of St. Mary's. This expression of kindly feeling, which was wholly unexpected, made the day for me a very happy one, and I shall always treasure its memory, and ever keep your gift as safely as I can, to remind me of the many happy years we have spent together.

In addition to the gift referred to in this letter, the ladies of the parish presented an additional gift of cut glass, together with the following words:

The ladies of the Parish Aid Society of St. Mary's in the Highlands request the acceptance by their rector of the accompanying token of their regard, with the assurance that it but faintly expresses the very sincere and heartfelt appreciation of him and of his service to both society and church.

Again in the following year, the tenth anniversary of the rector was observed by the vestry.

On the afternoon of June 17, 1905, some hundred and fifty members of the parish gathered at the rectory. Music rendered by some musicians of the West Point

Band gave much brightness and cheer to the occasion. In the course of this celebration Charles Miller, senior warden, in a few gracious and kindly words, presented a set of resolutions, handsomely inscribed, which read as follows:

WHEREAS it has pleased our Heavenly Father to preserve in this cure of souls for the space of ten years, the zeal and affection of our beloved rector, and

WHEREAS the benefits, spiritual and material, of his charge are enduringly written, both in the hearts of his flock and on the walls of the temple in which he serves, and

WHEREAS this vestry is assured that the action proposed represents the wishes of the entire congregation;

RESOLVED, that as a slight and unworthy token of its gratitude the salary of the rector be hereafter pledged at \$1000.00

Signed by the vestry

June 20th, 1905.

Following this the already overwhelming surprise and confusion of the rector was greatly increased by the additional gift of a silver "loving cup," containing some gold, and standing upon a tray of silver, graciously presented by Gouverneur Paulding.

On the following Sunday the rector preached an historical sermon from Nehemiah 4:6; referring to the work in the parish which had been accomplished in the preceding ten years, and attributing much of what had been so successfully achieved to the faithful and responsive labors of the people who with loyalty and zeal had had "a mind to work."

The third of these anniversaries occurred five years later, by a special service held on Trinity Sunday, 1915. Without the rector's knowledge, the following appeal had been sent out by the vestry:

THE MEMBERS
OF THE
VESTRY OF ST. MARY'S CHURCH
REQUEST THAT AS A MEANS OF SHOWING OUR AFFECTION
FOR OUR
BELOVED RECTOR
A SPECIALLY URGENT EFFORT BE MADE TO ATTEND
THE MORNING SERVICE ON
TRINITY SUNDAY, MAY TWENTY-SECOND
AS THAT DAY MARKS THE
FIFTEENTH ANNIVERSARY
OF HIS COMING TO THIS PARISH
COLD SPRING, MAY 15, 1910

Upon this occasion the Rev. Walter Thompson, S.T.D., for many years an intimate personal friend of the rector, was the preacher, who spoke from the text St. John 10-11, and in dwelling upon the subject of the shepherding of the flock of Christ's Church, referred to the fifteenth anniversary of the rector, in the following words:

I have especial pleasure, my reverend brother and people of St. Mary's, in being with you to-day. A pastorship of fifteen years in this hurried and restless age is worthy of recognition. But the sacredness of the service and the hallowed associations of the place forbid the personal note, and, therefore, I have tried to say all that is becoming by indirect speech,

leaving the natural application and its essential lesson to your heartfelt loyalty and love. It remains, however, for me to give expression in this place and presence, in your name, to your unvoiced, but emphatic hope, that this marriage of Priest and people by the Divine blessing may continue for many years to come.

The Rev. A. M. Griffin, rector of St. Paul's Church, Minneapolis, who happened to be staying in the neighborhood, took part in this service and read the lessons.

But far surpassing the foregoing anniversaries, was one planned quietly and skillfully by the warm hearted congregation of St. Mary's to celebrate the close of twenty years of the service of their rector. This took place Trinity Sunday, June 9th, 1915. The following sermon was delivered by the rector at that time:

"But this, I say brethren, the time is short, it remaineth that they that use this world, use it, as not abusing it, for the fashion of this world passeth away.
—I Cor., 7, 29-31.

It is one of the secrets of the power, which the Bible has over us, that it throws itself with such sympathy into all our interests and all our feelings. Its divine teaching and wisdom come to us under human forms, and in the language of human experience. Though revealed from heaven, and telling of God and eternity, it clothes itself in human shape and speaks the words of human life, of human gladness, of human anxiety and sorrow. It is a history of men, of families, of friendships, of the ups and downs of our changeful lives, of the affections of those who have companied with us. It is a record of what men have found in these few short years of their sojourn on earth, their loves and their griefs, their enjoyments

of life, their mistakes and follies and sins. It fears not to speak, as we speak, when our feelings are strong. As the messenger to us of the most assured and loftiest hopes, as the prophet of immortality, while it does not conceal its warnings, it pours forth, in the overflowing songs of joy, an abounding and rapturous gladness. Whatever chances and changes we meet with, whatever touches and moves and stirs our souls, however life comes to us, blessing us with happiness, or charged with duties, or marked by change, in the word of God we may find our likeness. It is there we shall find our thoughts anticipated; we shall find there the words of those who saw what we see, who found what we find, who felt what we feel. And so, it repeats our common feelings and words about the changing of the things of time and life. What comes home to us, from time to time, with such piercing truth, as to the way in which the years slip by, altering so much that we were accustomed to, bringing us to various kinds of incidents and occasions; all this we find faithfully and most feelingly written to reflect upon in a hundred places, in the message of God. We cannot express what we think and feel half as forcibly and impressively as it is written there. And so, the Bible is, or ought to be to us, as our friend. For we should feel that it understands us, that it knows what we are, that it throws itself into our experiences, our gains and losses, our accomplishments and failures, our strength and our weakness, the satisfaction of things done and the regret for things left undone. Because of this, it should win us on to trust its promises, to be strengthened with its courage, to drink in its hope.

To-day, my friends, is one which completes a large piece in all our lives, who have been together so long, and worked together and have learned to know one another in a most sacred relationship. To

efface oneself is always the first duty of a herald. But there are times when not to be personal would be an omission affected and unreal. Surely I face this morning, in the thoughts and memories of today, such a time and occasion, and may I not be exonerated and justified if I turn for a few moments from the deep, divine and engrossing theme of Trinity S., which naturally should engage christian hearts today, and indulge in and respond to the moving of some impulses which cannot otherwise than be personal.

That the "fashion of this world passeth away" in the fleeting moments of time is a truth emphasized by anniversaries and particularly by such a one I am thinking of just now.

We have been associated together in a hallowed fellowship for a long time, as men are wont to estimate time in this world. Those who were the old people when I came are mostly gone. Those who were middle aged have become old. Eighty-two of the children who are now in this Parish were not born. Those whom I first baptized and taught in the Sunday school and prepared for confirmation and led to the altar for the Bread of Life are now men and women, dispersed, many of them, from the homes in which I found them, to new ones of their own making in various parts of the country. You and I have lived together and are living through eventful times; in some ways the most eventful which the world has yet seen. Here in our tranquility and peace, while men were engaged in plowing and sowing, in mowing the fields and reaping the harvest, passing from Winter to Summer and from Summer to Winter, we heard once in our own land and now again in distant lands the rumors of great wars and the strife of nations. We have lived to look upon with amazement, perplexity, distress and with the deepest interest at the fiercest and strongest and most obstinate

struggle this world has ever seen. In this catastrophe, which exceeds all others in its wrong and wickedness, we are seeing what ambition, unrighteous and unrestrained can still do in this world, which thought itself so much wiser and more reasonable than of old. We are seeing the madness which will sacrifice empires and the cruel strength expended to gain others. We are seeing how war is carried on in these modern days; with what precision and science, with what recklessness of human misery and brutal disregard of human life.¹ And, I am glad to say, we have not merely looked on but we have done something, small as it may be, to minister to and care for the sufferings and tortures of those, sprung from our blood and speaking our language. Then, too, we have come to times which, in many respects, were never so full of human interest. We have lived to see some wonderful achievements of science and invention in various lines of commercial and domestic concerns, which were not in existence 20 years ago and which are now in common use.

But such things as these are not the only things which are in our remembrance now. In our perfect quiet we yet have had our own changes. We have had much in one way or another to stir and touch our hearts. And, in the eyes of Him who counts the hairs of our heads, our personal and individual interests and changes are of weight. They have been marked and recorded.

My thoughts, and I am sure yours also, will go back to many solemn and many joyful days to festivals and weddings and christenings, to days of laughter and merriment, and to days of sorrow, anguish and pain. My thoughts go back to many a happy Christmas in the dark Winter days, with its holly, its fir and its pine, its greetings and its gifts; to many

¹Reference here is to the European war.

a glad and peaceful Easter, to many a blessed Communion together. I think of all the changes in the homes of this Parish, those who lived in them once and have gone to a more enduring home, "one not made with hands, eternal in the heavens."

I see again the faces of those you have loved and lost awhile which used to be so familiar to me. I recall the companionship, the influence, the comfort and encouragement, the inspiration and the blessing of some consecrated Christian lives I found here when I came that were treading in the "pathway of the just," which shineth more and more unto the perfect day, and are now on the heavenly side of the communion of saints. I cannot go along a single street, I can hardly enter a single house but that it brings back something—some bright day, some happy meeting, some pleasant social intercourse, some pastoral association, some summons to hasten in the dark, chill morning or the late night or the warm Summer days to some sick child, or to some death bed, or to some other form of priestly service of advice and encouragement, sometimes beyond the range of my own parochial environment. How it all comes back through all these years as if it were but yesterday!

I suppose that one of the happiest joys that life possesses is in dwelling upon memories that yield sweet and happy treasures of the past. It was a score of years ago that God brought you and me together to face our parochial tasks and assume the responsibilities of His Kingdom. These tasks and responsibilities were, in some ways, stupendous. I wondered at the confidence imposed in one of so little experience to attack them. There was the damage of time to be repaired. There was a heavy burden to be lifted. There were weak places to be made strong and strong places to be made stronger. There were foundations to be laid. There were obstructions to

be removed. There were things to be done to make this church in which we worship more suitable for the holy uses to which it has been set apart. And all these things to be done in the midst of discouragement and depression, when the hearts of many were failing them for fear in the hopeless outlook. Yet because of your good will and help, your cordial response of heart and hand, because of the liberality of your time and labor and the munificence of your giving and the benefactions and vision of those who have gone where they need no temple, I have lived to see practically everything completed which 20 years ago I set my heart upon to do.

I could give you, what might seem pertinent at such a time, the facts and figures of these many years as a testimony of the zeal and devotion, the hard work, the unflagging and loyal cooperative spirit of a united people, which has made it possible to produce large things out of meagre resources, and they can be had by anyone who wants them.

But statistics are dry and lifeless evidences of interest, and only express in a measure, kinds of human activity. There are many deep spiritual things which lie hidden in human hearts facts and figures cannot express, forms of Christian service which are known of God and are written in the "Lamb's Book of Life."

My dear friends, the pride I am indulging in today for what you have made possible to be done in our parochial successes, is not the pride of any ostentatious exultation, because what we have done was no more than what God expected of us. But the pride I am exulting in and which I love to reflect upon is for that united effort of our people, without regard to their finances, their powers, or their position, which has graced and beautified every undertaking of particular significance that belongs to the years that

lie behind. To me, at least, the call, the obligation for the deepest and most earnest thankfulness is for that unbroken spirit of unity, peace and concord which has prevailed between us all these years. For this, as well as for many other things, I have reason to praise you much. You have been indulgent with my faults and limitations, considerate with my omissions, patient with my mistakes, forgiving when I have judged harshly or spoken hastily, gentle in your criticisms, generous in your appreciations, loyal in your support, ready to rally around with energetic cooperation any parochial cause to which I have called you. This attitude of love and good will is an asset of parish life, far richer than lands and bonds. And now, as I draw near to the end to what I have wanted to say this morning, I pass on to dwell for a moment upon another thought I have in mind. In 20 years, with a people so willing as you are, with hearts so kind, so ready to listen, so quickly touched and moved, what have we not done that we could have done? What use for the advancement in the things of God have we made of the time we have been together as pastor and people? These are serious and heart-reaching questions. We cannot fully answer them here at this moment, but they cannot be forgotten in our secret souls either by you or me and some day they must be answered. The recognition of spiritual opportunities, the gratitude for spiritual privileges in our beautiful church, the spiritual blessings we have in this Christian land which others have not, have we made out of them all that we could? or have we become so used to them that we do not appreciate them? Wishes for the past to return, the conviction that if it did we would use it better, are idle; but they are useful witnesses that we would do things differently; put our strength and time to better use. As we turn, therefore, the number 21, let

it be for each one of us an entrance into higher spiritual things, with our hearts responding to God's influence, inclining and helping us to be more impressed with the realities of life and more faithful in an earnest religious living. And, in the furtherance of this may I say this one word in conclusion: Sometimes I have thought very seriously that it might be to your advantage and benefit if you had some new voice, some fresh personality to lead you on and higher in the Christian life. In trying to declare to you all the counsel of God with the imperfections of which I am painfully aware, I have told you all I know. You have grown accustomed to my teaching, familiar with my ways and used to my methods. It is natural for human minds to want changes in teaching as much as changes of food, place and scenes; and while my love for you remains the same and my desire to do you good has suffered no relapse, and my eagerness to labor here for souls with all the strength and capacity I am possessed with is unaltered, yet in the course of what is human you think the coming of a new life and fresh ideas and different methods would result in greater good to the Parish, then, without any feeling of pain other than that of separation, I would yield to the free expression of your desires. No Parish should ever be called upon to suffer the adversity of an enforced Rectorship, nor feel in any way hampered in acting freely for its life and development. But, however this may be, we have in the Providence of God been brought to parting between the old and the new, and I can think of no better wish, as I look forward in the future, than the words of the affectionate Apostle, "For this cause I do not cease to pray for you, and to desire you to be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in

every good work and increasing in the knowledge of God."

And may I not end with this earnest adjuration, "Be perfect and of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you. And now brethren, kind and loving friends, warm hearted and loyal parishioners, I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified.

At the close of the morning service the rector was guided into the parish house, quite regardless of any demonstration in store for him. There, in the presence of all the members of the parish who could be there, Gouverneur Kemble made an address, gracefully and feelingly alluding to the event in the following words:

The duties of a Warden are, indeed, varied. According to the canons of the English Church a Warden is required to enforce reverence and attention during divine service, to prevent loiters and idle persons from frequenting the church yard and porch during such service, to maintain order at all meetings of the congregation and at the visitation of Bishops and Archdeacons, to prepare a list of those so offending, together with the names of all schismatics, non-communicants at Easter and all those guilty of grave crimes or scandals.

With such a weight of responsibility resting upon the shoulders of a Warden you can realize my feeling of relief that this, my first official duty as Warden of this church, is to act as the medium for the presentation of a token for long and faithful services. More especially, when the recipient is one so universally revered and respected. I doubt very much if the pro-

moters of this enterprise realized that they were celebrating, not a single anniversary, not a double anniversary, but a triple anniversary, for about one hundred years ago when arrangements were being made for the establishing of a manufacturing plant in this locality, Mr. Kemble, the most prominent of those connected, stated that when he first came here there was not a single Episcopalian within the confines of what is now Cold Spring. From the start of those little meetings held in the loft over the old Boring Mill, the readings of Scripture and services without the aid of clergy, then ten years later the erection of the Union Church on Market Street, due primarily to the efforts of four men of different religious persuasions, Gouverneur Kemble, the President, and William Young, of the West Point Foundry; William Davenport and Elisha Nelson, the Elder for the townspeople.

Then seventy-five years ago came the brick church on Main Street and about fifty years ago the edifice before us, which we so dearly love and admire.

It is singularly appropriate that on this day, Trinity Sunday, attention should be called to those who in their times, by their energy and devotion built up and maintained the parish.

The names of Gouverneur Kemble, the 1st; Robert P. Parrott, Gouverneur Kemble, the 2d; Chas. Miller and Gouverneur Paulding as Wardens, Henry Jaycox, Robert B. Hitchcock, Albert Amerman, Alexander Hamilton, John Taylor, Matthias McCaffrey, Ellis H. Timm, James N. Paulding, Dr. F. D. Lente, Dr. Wm. Young, F. P. James, Charles W. Whipple, James H. Haldane, William H. Ladue, William Henry Haldane, John Campbell, Daniel Butterfield and George D. Thomas as vestrymen.

Then the parishioners, our forebears. Yes; my good people, one's strength is the greater and one's

faith the firmer, when we recall them to memory.

The women who were gentle, yet strong, and the men who loved honor more than life, who fought their good fight on these rocky banks of Hudson's River, where for a few short years we play our little part.

Elbert Floyd-Jones, you have enlisted in the army of Jesus Christ and have been commissioned in His service. For twenty years you have been stationed here, where by your personality and religious zeal, you have done much to maintain its usefulness and enhance its possibilities. Your service has been such as any soldier should be proud of—honest and faithful. Therefore, on behalf of the members of the congregation of St. Mary's in the Highlands, I beg to present you with this token of their respect and esteem.

The token, to which Mr. Kemble referred in his tribute of affection, was a bag especially made for the occasion by a member of the parish, and filled with sixty dollars in gold, which was subsequently used in the purchase of a mahogany desk.

At the completion of Mr. Kemble's address, the rector, deeply touched, responded in a few words which he felt were most inadequate to express his appreciation of the kindly feeling shown to him.

In connection with this occasion many letters were received, some of which are here given:

850 Madison Ave.,

May 31st, 1915.

My dear Rector:

I congratulate you warmly on your twentieth anniversary and all the noble work you have done in the Highlands.

I wish I could have been with you yesterday at the Church where I recall so many beautiful services in my boyhood.

I am only a few hours in Garrison every week, as Mrs. Osborn has been unable to move up.

With prayers for the continued welfare of St. Mary's,

I am faithfully yours,
(Signed) Henry Fairfield Osborn.

North Redoubt,
Garrison on Hudson,
June 19th, 1916.

Just a line of congratulation upon the completion of twenty years of self abnegating service for St. Mary's and the Church. Were the Parish a living organism, this note would go to it and not to you, but as I cannot address my recognition of the work done to it, I must send this line to my old time parishioner and friend for one whole generation.

(Signed) Walter Thompson

May 26, 1915.

It is with the very greatest regret that I find myself unable to go to you next Sunday and to show by my personal presence and also by some fitting words on the occasion my appreciation of your long and faithful service as the Rector of St. Mary's Church, Cold Spring. Most unfortunately, however, I am not able to change my appointments for that day, and I am therefore sending you this line of congratulation and affection, and to assure both you and your parish of my deep interest in your work.

Praying that God may continue to bless you in your efforts and in your labors, believe me with best wishes,

Very sincerely yours,
David H. Greer.

But the crowning anniversary of all, surpassing any ever held in this parish, was that commemorating its foundation. It was the diamond jubilee of the incorporation of the parish and the erection and consecration of the first church. It took place on a perfect autumnal day, balmy as the springtime, a day that will never fade from the memories of those who were fortunate enough to participate in the celebration of a grateful people.

At a meeting of the vestry, held June 23, 1916, a resolution was adopted pledging the interest and support of the vestry in leading the members of the parish to fitly observe this significant event. Considerable arrangements had been made for its just and proper observance. Those, who, having once been attached to the parish but are now residing in other parts of the country, were invited to be present. They came in great numbers, to join in the joy of the parish.

Sunday, November 19, 1916, opened with a celebration of the Holy Communion at which the Rev. E. C. Saunders, Sc. D., one of the three living rectors, was the celebrant. This gave a spiritual and devotional touch to the proceedings of the anniversary. The service was largely attended by its former and present communicants. At a later service in the day, the Rev. Isaac Van Winkle, who since that time has entered into life eternal, for seventeen years a faithful rector of the parish, was the preacher. His address was filled with much tenderness and feeling.

The service at three o'clock in the afternoon was the particular one of the whole celebration and there is nothing with which to compare it in the history of the

parish. Promptly at 3 o'clock, the procession of choir and clergy, the Sunday School, the confirmation candidates, the wardens and vestrymen of the parish passed into the church from the parish house, to the strains of the grand, old, familiar hymn, "The Church's One Foundation." The nave of the church was thronged and the large congregation seemed to be full of the spirit of the occasion. Evening Prayer was said by the Rev. Isaac Van Winkle. Dr. Saunders read the lesson. Bishop Burch, acting for Bishop Greer, then confirmed a class of ten and addressed them in a simple heart to heart talk.

This was followed by an historical sermon by the rector of St. Philip's in the Highlands, the Rev. E. C. Chorley, D. D., who, after making many interesting references to the past history of the parish unknown to many, closed his address in the following words:

My friends, you cannot walk about your Zion; you cannot recall your parochial history without two thoughts leaping to the front.

The first is your debt to the past. You are reaping where others have sowed. Other men have labored and you have entered into their labors. You have inherited a noble church and parish house, and now your parochial plant is rounded out by the addition of the much needed rectory, which is to be dedicated today. All these buildings have come to you as the free gift of those who greatly loved this parish. They have cost this generation nothing. Now privilege means obligation. This generation has its duty and that duty is to provide for the permanency of this work. You hold these buildings in trust for your children. You cannot better discharge that trust than by a liberal response to the appeal of your Rector

for an endowment, for that alone will ensure the permanency of this work.

The second thought is gratitude to Almighty God for all his goodness to you as a parish, and spring out of that, quiet confidence for the future.

You are passing through, not a period of parochial depression, but a period of parochial trial, a trial which tests alike your faith and your courage. Your numbers have been sadly depleted. Many who worshipped with you here and contributed liberally have passed into the land of silence and service. Others have moved away to labor in other parts of the one vineyard, and you are left to bear the burden and heat of the long day.

Remember, to your encouragement, the motto on the Wesley monument in Westminster Abbey, "God buries his workmen, but carries on his work." If at times you are tempted to cry with Elijah, "I, even I, only am left," remember that God is left, and you are workers together with him. That God who was the help of your fathers in the years that are past, will be the hope of their succeeding race. This God is our God for ever and ever; he will be our guide even unto death. Men may come and men may go, but, Jesus Christ, the great Head of the Church, is the same yesterday, today and forever. The future of the work in this parish is bright as the promises of God.

Therefore, my beloved brethern, be ye steadfast; unmoveable; always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

After the service the Bishop, clergy and people went immediately to the new rectory, which was dedicated by Bishop Burch.

On the evening of November 20, 1916, as one of the

features of this celebration, a reception was held in the parish house, which was designed for fraternal greetings and social good cheer. The evening began with a little dramatic effort that was full of fun and humor and put everybody in a jovial and happy mood. Two letters of regret for not being able to be present were read from the Rev. Frank Heartfield of St. George's Church, Newburgh, a parish represented at the consecration of the first church, and also one containing a long message of affectionate greeting and reminiscence from the Rev. Mytton Maury, D.D., who was in charge of the parish when the second church was built.

Gouverneur Kemble made an address on "Loyalty," following some historical remarks suggested and inspired by those stalwart members of St. Mary's in days past who by their fine Christian principles and high ideals, had left an indelible impression upon our parochial history.

Another feature of the celebration was an organ recital, which was heard by a large number of people. The choir of the church did particularly good work, and Miss Elizabeth Tolmie, a member of the church, charmed the audience with her violin playing. Some soloists, who at the invitation of the organist, came from New York, and assisted in the recital, also gave much pleasure by their musical culture.

This brought the seventy-fifth anniversary celebration of St. Mary's to a close and the parish has entered upon another period of its history, with renewed hopes and quickened energies and fresh encouragements, not forgetting the things of the past that ought to be remembered for the benefit of the future, but reaching

forth, eager for new tasks prepared and ready for more consecrated endeavor, unto the duties that lie before it, with the vision of the coming years that will put the parish among those that can boast of a century.

While the enthusiasm of this celebration was at its height, it seemed a fitting opportunity to emphasize the importance of increasing the endowment fund of the parish, and in order that this might have the widest possible consideration, the following appeal was distributed:

The parish of St. Mary's-in-the-Highlands has come to its seventy-fifth year. As parishes go in this country, it may be considered an old parish, though there are some in the diocese of New York that surpass it with a history extending back to colonial days. When this parish was organized and services were started, it was under circumstances most favorable for the growth and maintenance of the church. But, with the lapse of time and amid the changing conditions which happen to people and communities, ours has been one stricken hard by unexpected and unforeseen events, that have conspired against the prosperity of our village. Naturally, our church shares this calamity, and feels keenly the depression which has unavoidably descended upon it, intensified by the deaths of some of her strongest supporters, and by the removals of many who did their part to maintain it. It is conditions such as these, changeful, vacillating, capricious, yet inevitable, which force us all who at present are responsible for the future maintenance of the church, to face the serious problem, which looms up very large, how its support and the provision for its ministrations, may be assured in the future. There is only one way in which this may be done, and the hurtful effect of the changes of time and things be frustrated. It is most necessary that

the church shall have the bulwark of an endowment fund, sufficient to meet the actual necessities of parochial support, and proceed on her way of usefulness undisturbed. At present the church has a trust fund of \$10,000, only half of which, because of the restrictions of the donors, can be used for current expenses.

Based on what it now costs to meet the needs of the parish, cut down to the lowest possible figure of economy, there should be an endowment of \$50,000. If the church possessed this, all fear for the future, which is not now unwarranted, could be abandoned.

Is not the time of this anniversary we are celebrating with pride and gratitude for our beautiful church a most auspicious one to give to this matter serious thought; a time most suitable to inspire those whose associations of the parish are dear, and to whom the church has in the past given the most precious things of life; to rally to her cause, to protect her from future vicissitudes, to provide for her vital needs, and insure against the day of greater adversities? \$1,000 has lately been given for the endowment fund by a devoted member of the parish. May it be the inspiration and forerunner of many gifts, so that the church may, unlet and unhindered, grow and prosper and maintain its proper place in the lives and interests of our people.

The response to this appeal was very general and generous, and as a result of it \$1,750.00 was given to be added to the endowment fund. The largest gift to this fund was from one of the most devoted members of the parish, being sent to the Rector with the accompanying letter:

Washington, D. C. Oct. 26th, 1916.

I am taking advantage of the opportunity of the seventy-fifth anniversary of the founding of St.

Mary's Church in the Highlands to send you a check for \$1000.00, to be invested for the Church's Endowment Fund and the interest used for the support of the Church.

(Signed) Elizabeth Y. Fillebrown.

There was also received at this time another noble contribution of \$500.00 from Mr. and Mrs. Wm. Church Osborn, who have always been in hearty accord with all the good works in Cold Spring and have shown deep interest in the progress and welfare of St. Mary's.

On Trinity Sunday, June 15th, 1919, the rector celebrated the twenty-fifth anniversary of his ordination to the priesthood. The Rev. Walter Thompson, D.D., who was rector of St. Philip's in the Highlands when this ordination was solemnized, was the preacher. Upon this Sunday also the rector entered upon the twenty-fifth year of his rectorship, which he hopes to complete and celebrate Trinity Sunday, 1920. The subject of Dr. Thompson's sermon was the building of the Temple from I Kings 6:7. He referred to the anniversary of the rector's ordination in the following gracious and kindly words:

My dear brother, five and twenty years ago, it was my privilege to present you to your Bishop for admission into the sacred order of the priesthood. Approximately, during all that time, the long period of a quarter of a century, you have stood in this temple preaching the word that leadeth unto life eternal, and ministering the sacraments which unite the life temporal with the life divine. You, in your place have been building a temple, not alone adorning the material fabric to make it worthy to all that it symbolizes but building up moral character the one asset

which your spiritual children can carry with them into that other temple not made with hands.

You have followed the example of your Master and taken up into your arms the little children to give to them the regenerating influence of the Holy Spirit of God. You have trained the lambs of Christ's flock through the influence of the Sunday School until they were prepared to ratify and confirm the solemn obligation made in their behalf by their spiritual sponsors. You have broken the Bread of Life at this altar and given your people the richest gift of earthly life, spiritual participation in the Life Divine. You have sealed with the Church's benediction those, who at this altar have given themselves in the sacred bonds of matrimony. You have knelt at the bedside of the departing and given the "viaticum" to the soul breaking the bonds of this earthly tabernacle, to put on the new tabernacle, "not made with hands eternal in the heavens."

So you have gone in and out amongst the homes of your parishioners as the pastor and shepherd going before the flock to lead them into the paths of peace.

You will recall the story of the Roman matron who, when asked regarding her wealth, pointed to her children. You have translated during your long and enduring rectorship the transvaluation of earthly standard of measurements into the true valuations as taught by your Master, Christ. Those youths and maidens nurtured under your pastoral care, are the evidences of your life of service and devotion to the Church of Christ's founding. So it all resolves itself into the words taken for the text "There was neither hammer nor axe nor any tool of iron heard in the house" during all the years you have been building the temple of human character and youth in things divine.

As I stand in this pulpit to-day, a pulpit always

hospitable to me, and warmly congratulate you in the name of all those assembled with us to-day, I am reminded of St. Paul's journey to Jerusalem. You will remember how he sent the elders of the Church in Ephesus to meet him at Miletus, and how he said to them, "I have coveted no man's silver or gold or apparel, I have showed you all things how that ye ought to support the weak and remember the words of the Lord Jesus how he said 'It is more blessed to give than to receive' ". And Christ gave and St. Paul gave and you have given all our Heavenly Father has ever asked of any child of grace, the gift of service and of love.

May I express in words the universal and unworded appreciation of your loving service and work of all of us assembled in this holy temple, that when the fullness of God's time shall come, you, with all those whom you have spiritually nurtured in this earthly temple, may have their perfect consummation and bliss, both in body and soul, in that other temple, not made with hands, eternal in the Heavens.

In connection with this anniversary and as a thank offering for being permitted to serve for twenty-five years in the sacred ministry of the church the rector of St. Mary's moved the font and rearranged the pews at the rear of the church giving the appearance of a baptistry. This change, long needed, was happily received with a unanimous commendation.

MEMORABLE SERVICES HELD IN ST. MARY'S OF THE HIGHLANDS.

Oct. 25th, 1891. Service in commemoration of Fiftieth Anniversary of the founding of the Parish.

Preacher: Rt. Rev. H. C.
Potter, D.D., Bishop of
N. Y.

- Oct. 9th, 1892. Celebration of 400th Anniversary of discovery of America.
Preacher: the Rector, from Eph. 1:10.
- May 26th, 1898. Dedication of New Organ.
Preacher: Rev. Lewis Cameron.
- Sept. 16th, 1900. Service for sufferers in Galveston flood.
- Oct. 14th, 1900. Service for Fraternal Orders.
Preacher: the Rector, from S. Luke 12:21.
- Feb. 3rd, 1901. Memorial Service for Queen Victoria.
Preacher: the Rector, from Prov. 31:30.
- Sept. 20th, 1901. Memorial Service for President McKinley.
Preacher: the Rector, from II Sam. 3:38.
- April 22nd, 1906. Service for Order of Odd Fellows.
Preacher: the Rector, from St. Luke 10 31:32.
- June 2nd, 1907. Service for Fraternal Orders.
Preacher: the Rector, from I John 4:20.
- Sept. 15th, 1907. Service in memory of 300 years of American Christianity.
Preacher: the Rector, from St. Luke 7:14.
- Nov. 13th, 1907. Service for Hudson River Division of Woman's Auxiliary.
Addresses by Bishops Ferguson and Welles.

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- March 20th, 1909. Service for Order of Odd Fellows.
Preacher: the Rector, from Deut. 5:17.
- Sept. 26th, 1909. Hudson-Fulton Celebration.
Preacher: the Rector, from Ezekiel 47:9.
- April 21st, 1912. Memorial Service for Victims of Titanic disaster.
- Aug. 10th, 1914. Special service of supplication for peace among the nations.
- Nov. 19th, 1916. Service in memory of 75th Anniversary of the founding of the Parish.
Preacher: Rev. E. C. Chorley, D.D.
- May 18th, 1917. Patriotic service:
Mr. A. H. O'Connor, formerly of British Army, made an address.
- July 14th, 1918. Celebration of Bastille Day.
- Nov. 28th, 1918. Thanksgiving for Victory.
Preacher: the Rector, from Rom. II:2.
- Feb. 9th, 1919. Memorial service for President Roosevelt.
Preacher: the Rector, from Matt. 10:39.

The following sermon was delivered by the author on Hudson-Fulton Celebration Sunday, Sept. 26, 1909, which was printed by request:

"And everything shall live whither the river cometh."—Ezekiel 47:9.

Unlike most historical cities, Jerusalem had no river. No Tigris, or Euphrates, or Tiber, washed her walls, or flowed through her surrounding valleys. A fountain or two, a well or two, and an occasional intermittent stream, were all its water supply. The Jordan was at a distance, the Kedron was only a winter torrent, which left in the summer, its channel dry.

To us who dwell in a "land of rivers of water," the importance and significance of streams of fertility and beneficence to those who live in the hot, dry sandy wastes of the East, can only in a measure be understood and appreciated. There, in that "barren land where no water is," a river was naturally prized as of priceless worth, regarded as a chief blessing, more precious than jewels, looked upon as a gift of God, a boon of inestimable worth to the sons of men. To make Paradise complete, it must have its river, branching into four parts, bearing in its course life and happiness. To-day the Hindoo worships the sacred river Ganges as a god, the traveller over the Egyptain deserts is taught to look with reverence on the sacred Nile. The Greek hero of olden times vowed an offering of Achilles' hair to his native river, if ever that gallant son should return safe from the siege of Troy.

The Jews, with their sylph-life Jordan, always cast longing eyes toward the copious streams of their more prosperous neighbors. Two of their captivities had been spent beside mighty rivers, veritable spinal columns, as it were, of the country where they were restrained in bondage, sources of life, beauty, and bounty with their productive flood, and fruit-yielding mud.

And that fact throws light on more than one Old Testament passage. Isaiah contrasts the waters of Siloam, symbolizing God's gentle sway, with the

river, strong and mighty, the symbol of the tyranny of Assyria. "There is a river," sings the Psalmist, in the triumphant exclamations of a poetical refrain, the emblem of peace and prosperity, "whose streams shall make glad the City of God." And the vision of living waters flowing from the temple, which the prophet Ezekiel saw, is an inviting analogy to a gigantic fountain of enjoyment and prosperity, a mystic and mysterious stream flowing from beneath the temple doors, with a rapid increase of depth and width, fertilizing and extending life everywhere, pouring itself into the noisesome waters of eternity, the prophecy of a mighty salvation, to riverless Jerusalem, the outcome of a trust in God.

The service of the river, as the basis of Ezekiel's prophecy, was to supply the symbol of advancement to lands and nations. It displays its sign of prosperity. Most of the great cities of the world have been built on rivers, because their growth and enrichment depended upon the treasures borne on the bosom of a deep, free-flowing stream, to their very doors, carrying the fruits of toil to far-off places and people. All life of great nations started with the river. It was along their banks that the earliest human races took their course, making their way through trackless regions by the guiding shores of great waterways, leaving the memories of pluck and perseverance in the rude weapons of a pristine civilization, which the spade of the historically inquisitive finds beneath the soil along all the great rivers of the world.

But besides being the sign of prosperity, the river in itself supplies the emblem of progress. It is a river that has been the high road of empires, and one such has been the means, largely, of making in a Union of States, one state which bears the name of Empire. A little inland town, cut off from a commercial waterway, may stagnate, decay and die,

while the port of some great arterial stream, bathing a large territory on its downward way to the sea, advances rapidly.

And it is this feeling of progressive life which gives to one whose dwelling overshadows the waters of some swift river, gliding merrily by, a feeling of breath and bigness, in that source of connection with the outside world. To watch its placid waters being churned constantly by the various craft of commercial enterprise, is to dispel loneliness, and to create the feeling of being more or less in touch with the larger life of the world beyond one's own narrow environment. Rivers are like books and people, they have an individuality and voice all their own.

Such thoughts as these ought to seem all the more real to us, whose lot has been cast, and whose homes have been planted by the water side of a peerless river, carrying its verdure and its life as it rolls on, brimming and abundant, carrying resources for the myriad wants of the metropolis of the Western world contributing its waters to a harbor, on whose waves the navies of the world may ride, diffusing in its descending flow, freshness and fragrance along its emerald tinted shores, as the continuous current of the silver threaded Hudson flows on. The romantic beauty of a stream so dear to us, its varied charms, its stretches of loveliness, its jutting headlands, its serrated skylines, its towering rocks, its picturesque recesses, its peaks and slopes, the stirring and vital events of history as associated with the struggles, the crucial conflicts, the brilliant exploits of pioneers, the distinguished and daring difficulties of heroes fighting amid its forests, battles for freedom, its vast commercial strength, far more than of local moment, these things put us in patriotic unison, with the desire to honor the memories of those twin personalities, that "soldier of fortune," an intrepid navigator

whose ardor the perils of adventure could not cool, nor could hardships and the dangers of the sea obliterate the dream that lured on that daring seaman to other shores and whose zealous pursuit found and explored from mouth to source the river that bears his name, making the discovery of it efficient for the progress of civilization. And the other a mechanical genius of the highest order, whose masterly gift exhibited in the fulfillment of a splendid achievement, endowed a lifegiving stream, already mighty in its resources, with a more abundant power in the application of a force of nature to the progress and use of man.

And, yet, important and interesting and of notable significance as such events truly are, not only as factors in the rise and development of the business energies of a city at one end, and the political advancement of a legislative center at the other, opening up a new era in American history; in such events, and events kindred to them, must be recognized, "not merely the bold adventure and the inventive wit of man, but the unfolding of a purpose more than human, wherein may be seen the guiding hand of God, who in such and other providential ways, is knitting nations together in closer ties, and in stronger bonds of common interest and neighborly relation, and is so preparing the way for the coming of His kingdom."

Celebrations which have their inspiration in men and things, supply wide open channels for the expenditure of energy and the lavish display of money, and the outpouring of pent-up patriotism in speech and song, and spectacular effort. And yet if that national function, already at hand, is to have a value beyond the momentary and passing pomp of pageantry, to honor names and incidents of imperishable renown, it ought to produce greater civic responsibilities, and leave some lasting impression in a more

venerated respect for such things as unmistakably bear the impress of God's own creative handiwork. While cities, towns and villages are assuming a gala dress, while brains are working and strength is being spent in exhausted efforts, while money is flowing and noises are rending the air and flags are flying from roof and window, to do honor to the river that bears Hudson's name, and which displayed Fulton's accomplishment, your homes are being jarred almost every day as a great and majestic rock-ribbed battlement, one of the most prominent monuments of the river's glory, is being blown into atoms by the commercial greed of quarry vandals. And what are you doing about it, to help in the creating of a public uprising, to bring such an influence of undaunted persistence and untiring persistency to bear, that will not cease in a concerted labor until some decisive action of conserving the adjacent mountains of the Hudson is demanded of the legislators of this State, who hold the sacred trust of taking care of that State in all things. By speech and perseverance, by unflagging toil, by unremitting determination and unbounded patience, was the way the salvation of the Palisades was accomplished by a whole army of gallant and public spirited women, whose deed of lustre should be enshrined in the grateful memories of future generations.

If only a small portion of the energy, zeal and enthusiasm spent on the coming celebration, could be expended in the direction of keeping the Hudson's shores intact, every mountain there, now in the grip of throbbing engines of destruction, might be saved.¹

In a comparatively short time the Hudson-Fulton pageant, so long a preparing, will be, save for some

¹Since this sermon was written the Storm King quarry referred to has been abandoned.

few commemorative structures in stone, brass and bronze, only a thing of past glory. But whatever part you may have had in bearing your tribute to the effectual discovery of a highway of travel and commerce of tremendous magnitude, may that river upon which it all centers, flowing on, though "men and human affairs come and go," concerning which you have many tender memories, its waters suggestive of many recollections, that revive experiences of happy days and scenes behind you, lead you on to grasp those higher truths, that wider vision of spiritual significance, in the emblem of the prophets' use.

"Everything shall live whither the river cometh."

In a material sense, that is true of the river to whose fame, prestige and honor you have united to bear your testimony. To every form of life it has contributed. It has contributed to intellectual life, by helping in the acquisition and diffusion of knowledge. It has contributed to social life, having drawn 5,000,000, it is said to reside on or contiguous to its banks. It has contributed to industrial life, its tributary streams turning the wheels of factory and mill. It has contributed to spiritual life by carrying cross-bearers to plant the standard of the Christian faith at the life saving stations of the mission field of the West. But in the river vision, as Ezekiel saw it, is the material emblem, pointing to the spiritual river of life, the Gospel of Jesus Christ, that wondrous scheme of God's mercy, fed from a heavenly source, filled with heavenly water, resplendent with heavenly beauty, God's own river of divine grace, bearing on its bosom the rich abundance of His blessed gifts, that same river of a divine life, of which Christ spake, when making reference to that Spirit which those who believe on Him should receive.

Thus "everything about the soul shall live,

whither the river of life cometh," which is the symbol of God Himself, imparting by the outflow of His exhaustless love, grace to the soul, communicating life to the understanding, to keep it from error's way; life to the imagination, to keep it pure; life to the affections, to keep them centered on fine ideals; life to the whole nature, that it may not be dead in trespasses and sins.

In his captivity on the river of the East and in his prison on the Isle of Patmos, a Jewish prophet and a Christian apostle, blend their messages, furnishing the same copy and chart of the fruit bearing banks of the river of the soul's fructifying, resuscitating grace.

"And everything shall live whither the river of the Gospel flows through the human heart," the prophet Ezekiel proclaims, and the echo of his voice sounds out in the life-giving flood, the fruit-bearing banks of the river of life, which St. John saw, flowing through the streets of the New Jerusalem. "For He showed me," says the apostle, "a pure river of Water of Life, clear as crystal, proceeding out of the throne of God, and of the Lamb." Upon that river let us launch the soul's ship, taking the Divine Pilot aboard, following the directions of His leadership, guiding the craft of life over the waves and through the boisterous winds of this troublesome world, until the anchor of hope is cast in the waters of the heavenly harbor of peace and safety.

A SERMON DELIVERED AT A SPECIAL SERVICE FOR
FRATERNAL ORDERS, BY THE AUTHOR

"So is he that layeth up treasure for himself and is not rich toward God."—St. Luke 12:21.

These words of the Divine Master, suggest an incident which immediately precedes them. Our Lord, in one of His memorable discourses, has been listened to by a man who evidently hears for the first time the words of eternal life. He was deeply impressed with what he heard and his contact with the noblest character he had ever met, aroused his keenest interest. We all know how natural it is, when confidence and love have been won from pupils by their teacher, to consult him on matters that lie nearest to their concerns and interest. It was so upon that occasion, when our Lord was drawn into a private matter. As far back as those days there seemed to have been family disputes over the question of property, and the appeal is made to Christ, by a dissatisfied youth, to use his authority and interfere in the division of some estate in order that he might get the legitimate share of which he had been deprived. It was certainly a most unsympathetic and out of place suggestion to bring Christ down from the high pinnacle of his spiritual teaching to enter into and settle a family quarrel. Now, if you follow the story to its end, you will find that our Lord declined to be an arbitrator between the two brothers, on the ground that his purpose and mission were not to settle domestic quarrels over worldly matters, but supremely to lead men's thoughts away from the things of earth, to their treasures laid up for them in the next world. But Christ, at any rate, made out of the request an occasion upon which to point his hearers to that larger truth which embraces human life in general, that a man's life consisteth not in the abundance of the things which he possesseth. To emphasize this

truth, He draws the parable of a rich fool. I call him so because the Bible does. He was not a fool because he was rich, but because his wealth had led him into the fatal folly of spending his time thinking and planning to enlarge his premises and increase the size of his barns, so he could hoard up the produce of his fruitful farm. He was anxious because he could find no way to dispose of his wealth, when lives he might have helped and gladdened lived all about him. Like most covetous and selfish folk his material abundance was not happiness but an anxiety. His proposition to settle down on his income in ease and pleasure would have yielded him intense satisfaction did there not follow that fateful message from Him who pricks the bubble of selfishness and who, looking beneath the prince's robe and the poor man's fustian, sends the awful summons before the morrow of enjoyment arrives.

"This night thy soul shall be required of thee." My friends, such a parable does not pass away. It lives on, with all that constitutes that undying message of Jesus Christ. It lives on, not only to be applied to those who have the responsibility of wealth to discharge, but to those who think more of this world, with all its necessities and claims, than of that which is to come. It may embrace the farmer of 10,000 acres, or the owner of one. It may include the day laborer as well as the merchant prince, the members of a social fraternity, as well as those plodding unassisted and unbefriended. And in that divine voice of Christ, which outlasts all that has ever been spoken or written, you will find those ever-living, ever-uplifting, ever-enlightening principles which lie at the very foundation of your societies, the principles of that fraternal spirit which is to dominate them and the manner and method by which to ornament them, giving a perpetuity and a digni-

ty to your Orders, because they are based not on poetry or science but upon that divine message which unfolds the worth and possibility of human life, viewed in connection with that which is from God and must go to God, that largest, highest kind of life, the life of the soul, not found in making the purpose of one's existence temporal enrichment, but in that never decreasing search for the things of God, setting our affection upon what is unchangeable and eternal, fitting our lives so that death may be the open door into the enlarged riches of the future. You will have wondered ere this I am sure, why I should have chosen such a subject, providing me with what I have to say to-night. You would naturally expect me to dilate, at length, upon the principles which govern your Orders: benevolence, truth, concord, unity, friendship and all the rest, that bind you together. You are quite right in supposing that the preacher's purpose would be to impress upon you the duties that your societies demand of one another, and the teaching of the purposes for which you have been organized. But I shall not dwell upon that. There is no danger more great than the danger of familiarity with any subject, no indifference more keen, or subtle, or far-reaching, than the indifference which comes from hearing about a thing too often; no platitudes more dangerous than the platitudes that are attached to what we grow used to hearing about; no truth which makes less impression than that which is levelled at the common and earthly side of things.

I was told once, by one who was in very close and affectionate touch with the cadets over at West Point, that they grew so *tired* of preachers who were ever talking to them about *being soldiers*. "We want to hear about something else; we want to hear the ever-leavening the sweet and tender principles of

the Gospel of Christ, counteracting that sterner, severer, harder side to life which is fostered by our discipline and the instruction given to us to rule others as we are ruled." And so, my friends, that is the character of my message to you to-night, to turn your attention from familiar things to what perhaps you have not thought of. I want you, for the few moments which remain, to take that *larger* view of the different forms of brotherhood, you are representing here, in this sacred place, and see what bearing they have, not as regards your relationship with one another, but your relationship with *life in general* which surrounds you, remembering, amid all the benefits which accrue to your temporal needs, that you are in the possession of an immortal soul which renders each one of us accountable for its welfare. And, I confess these thoughts are impressed upon me all the more forcibly, when I recall the tender and pathetic incident which brought many, who, perhaps, are here tonight, to this holy place not long since, to perform a loving act of care and service to a *young Forester** in a foreign land, without a friend, and without a home, or any association, that one may call dear. The sudden snapping in the chain of that young life, reminds us of that great, *solemn, certain* fact of its *uncertainty*, the forced surrender of earthly concerns and aspirations, terminating in the coming of that message flashed in a moment of time, from the other world, which calls men to their final destiny and their long home. How closely that young life on which was the bloom of promise, arrested in the very moment of light-heartedness; stricken down in the very instant of pleasure; caught unawares and unprepared, in the very midst of frolic; how closely, I say, it brought to

*Reference here is to the drowning accident of James J. Smith, a young moulder in the foundry, July 5, 1900.

us then, how closely it brings to us now, as we think of it, the reminder that we need to go *beyond* all the agencies we can find to assist us in our *worldly* needs. For, my brothermen, we are living in days when every man must face this question in his own heart: Is my chief concern *myself*, or is it God? Have I made such an idol of my daily labor, of my pleasure, of my family, or any body, as to make God and my religion *suffer* because my business leaves me no time, my hard labor no chance of thinking about my soul, my home cares occupying my thoughts so much as to leave no room for religious duties? The spirit of covetousness which makes many a hopeless grave comes from not balancing our worldly interests with the controlling forces of the Gospel. The tendency of our times is to create that spirit. What is the main discussion of the hour—*silver and gold*, seen in the magazines and the daily papers and heard until one grows weary of it; worked into political invectives, on platform and street corner. Then, there are those keen competitions of the day, making men strain every muscle to be foremost, and all the triumphs of natural advancement, making this century the richest in human benefit, and contributing to that forgetfulness of the things of God, in searching for the things of self. Now you will readily see the danger which lies in the possible use that may be made out of forms of social fellowship, organized for the bestowal of benevolence, though they be dignified and colored by Christ's own spirit in the outpouring of love to a fellow man.

The hardest thing, my brother, you well know, is to learn how to *use* good gifts without abusing them. That is the difference between the *temperate* and the *intemperate* man in all the things of life. Now what is the ideal of that fraternal spirit? What is the ideal that sends you into whatever society you join?

What thought is uppermost in your heart? Is it the thought of enriching yourselves and *indirectly* helping your fellow-man, or is it the *religious* ideal, the helping of a brother-man, because he is *your brother* in Christ? Are these higher or nobler principles than benevolence put uppermost? What greater danger lies before us, when so much is being done now through the medium of clubs and societies, organized for every possible purpose—civic, religious, social, beneficial—than the danger of a selfish exclusiveness; the substitution of the friendly brotherhood for the spiritual society of Christ's Church, the giving of aid as part of a social system, rather than the free, unhampered duty of our Christian profession. Let me show you what I mean by two incidents:

In the streets of a New England city not long ago, a member of one of the fraternities represented here to-night, was thrown from his carriage upon the sidewalk in front of a pretentious hotel. As the bystanders were carrying the injured man into the corridor, the proprietor dashed out, and with the words, "I will not have my hotel turned into a slaughter-house," ordered the bearers of the mangled form back into the street. But upon a manifestation of a secret sign by the injured man his demeanor instantly changed. He detected in the stranger a fellow of his order. Carrying him in he cried, "Nothing in my house is too good for that man." Contrast with this, another incident: A congregation, made up of well-to-do people are coming out of church. Just as they emerge a runaway horse knocks down and tramples upon a child. She is only a child of the city, unnamed and unlovely, who has been in the park and was trudging home with a few buttercups in her hand. It does not matter. A little maid has been hurt, and her calamity conquers the heart. Men

are instantly shaken out of their composure and rush to her aid; women forget their finery and wipe away the blood. The whole company are delivered from their selfishness and are inspired with human interest. Every sin—pride, vanity, hardness, envy, is suspended; every virtue—love, sacrifice, gentleness—is called into exercise. Of course, these are only isolated instances and do no more than demonstrate the principles I want you to carry away.

There is an enlarged responsibility to the world about you beyond the four walls of your club room, your lodge, or the home of your society. The very principles on which are Christ's endorsement, that bind you together, give to you an obligation, not only to the man that knows the grip of your hand, or the pass words of your orders, but to all men everywhere, because you are brothers in the Lord, stamped with the image of a common Father in Heaven. The main thing for you and for me to consider is, what we can do with our society, or our church by widening its principles and using them out in the world, to increase our riches in the things of God and not let our ambition settle upon the cold, hard basis of self-interest, nor the material gain of a personal advantage, making our aims religious as well as social; spiritual as well as moral, interpreting brotherly love, not in a contracted circumference, to a few who share some secrets with us, but to improve and elevate the character of our fellow-men everywhere, extending a helping hand to everyone that holds the cup of sorrow, in self-sacrificing activities, irrespective of any obligation to a philanthropic order, laboring to displace the miasma of evil, driving it out by the fresh, invigorating, purifying atmosphere of healthy, holy influences. Now, I suppose, I am right in saying that the majority of men of integrity and Christian character in our neighborhood

are representing here tonight the inspiring principles of some social brotherhood. But what are you doing to inculcate and spread those principles, so that they shall operate upon the life existing about you? Do you reserve them for your companions or do you sow them broadcast in your lives? What may you and I do, as brothers in the Lord, to elevate and uplift the moral and spiritual tone of the place in which we live? What can we do for it without interfering with a man's freedom, which is the gift of God? What can we do with the leavening process of good influence? We can do something for it in this way: We can do it along the lines not of persecution but of counter-action and competition. The way to cope with evil is to displace it with good. The way to make men better is to point them to what is noble and then to lead them to the Grace of God to do it.

We know there are many men, without the restraining influences of their order, whose powers of self control are limited and who wander in the way of temptation and could be drawn out of its snares by having their aims and ambition centred upon something higher than bodily appetite. There is certainly no more exalted ideal before the fraternal representative than to stretch out his hands to a life which is destroying itself and lead it in the way of moral improvement. In my judgment, far too much blame is laid upon that too often much-abused man, the saloon keeper, for the wreckage which is made in a man's life. The blame and the shame go back of that. They go back to each one of you who is content to let men wander into the way of temptation, because nothing better is offered them. The saloon, however men may hurl their invectives against it, is filling a need, not only providing the poor man with his wine cellar, but by ministering to man's social and friendly requirements, offers a substitute for narrow,

ill-ventilated and crowded quarters. Temperance meetings, if they be temperate and not prohibition—which is not temperance—are good, but they touch only the surface of the trouble. What is taken away must be made up by a better substitute. Obedience of the law may be enforced to the very letter of it, but that will not cure evil any more than medicine will cure the man whose home is in the malarial swamp. Environment has a stronger effect than anyone realizes upon one's actions. Reformation principles must be not born in the study over books but out in the world from contact with the conditions of men and their need; that need is social, and so long as the saloon door is the only one that swings on hospitable hinges and offers warmth and welcome, who can blame the man seeking friendly intercourse and perhaps with nothing else to do from going through it? It is very easy to eat and drink intemperately when we have nothing else to do. Now upon whom does the duty devolve of educating men to larger, nobler and higher things more than upon you, with all the noble principles that bear upon the love of man and that beautify your orders. We should let our neglect in these things in the past make the frank confession that we shall take up this work as part of our ideals and hold up the hands of those who are laboring in the path of practical moral reform, not in any political way, nor by any discrimination nor legal enactments, nor the curtailing of any man's freedom, but in a friendly, manly, Christ-like spirit of bettering the workingman's condition. So, I ask you, to fix this truth upon your memories as you go from these walls. The very societies to which you have given your allegiance, furnish you with your ideal. If you look beneath it, you will find it to be a religious ideal, stamped with a religious obligation, that goes deeper than the moral or the social

one. The ideal it gives you is to bear witness for your Lord, in your every-day life, through the medium of Christian manhood, to put your love for your fellowmen in your work and in your daily business, to be kind, straightforward and courageous, to set your aspirations upon the things of God, not only in words but in action, to be honest, brave, noble and courteous, living worthy of your high calling, ornamenting your order by wearing the badge of a Godly, sober, righteous and obedient life. Such is the ideal every man needs, to turn his aspirations away from his temporal advantages and set them in the direction of filling his life with the things of God, an ideal based on what is noble and up-lifting, using all our powers to reach it. Of course, the man of practical views is usually in conflict with the man of ideals. He looks at religion simply from the point of view of doing right, while the man of ideals looks at it as a life set before him to strive for, with only a portion of it on this side of the grave. So, too, in most other things, the practical man is at variance with the man of ideals. He sees things as they are, not as they might be. He prides himself on his knowledge of men, and so well does he discern their characters that he becomes cynical and distrustful. He stamps the man who is looking and surging forward, as a man of schemes and an unbalanced brain. He stamps the work of the Church as unpractical and visionary, and comes to disbelieve in the sincerity of those who compose it. But, my friends, you can readily see, that all the good things in the world which tend in the direction of man's improvement, would never have been shaped had they not first originated in the mighty, inspiring ideal of strong enthusiasm and unconquerable faith, leading men to reach on and aspire to something higher and better, drawing them on and up with an irresistible power. Such is the glorious

opportunity for your Christian manhood, Such is your chance, my brother, to strive for what is great and noble for yourself and others. Do not let your hard contact with the world, and the defects of man make you hard and indifferent. Do not settle down to the hopeless standard that things must be accepted and go on as they are.

Do not be content to immerse your life in things that are merely mundane and temporal, giving it over solely to the thought of selfish ends. Let the practical man stand by and sneer and criticize, if he likes, but quit you like men, stamped with a Christian obligation. Stand fast in the motive which lies behind every effort for truth and righteousness, your interest quickened by a faith in human nature, because of your faith in Him who has created it. And yet do not fail to remember that in order to keep your ideals true, lofty and ennobling, they must be centered upon Him who filled the world with all that is worth striving for. It was Jesus Christ who brought to man the highest and the noblest purposes upon which to employ his life. He gave to us not morality but religion which is the soul's exercise in the Divine Life. He taught and showed us how our religion could pass from ourselves into our daily contact and into our domestic life, into our business, into our studies, into our various callings, into our obligations and opportunities as citizens, into our fraternal relationships. It is the power which religion supplies, that we must have, to give our ideals freshened incentives. We shall dwarf that power if we allow anything else in life to displace it. No social benefit society, no human organization, can meet the need of a man's soul. No substitution is more far-reaching in its peril, than the substitution of the ritual of the Lodge, or the services of the society, for the benefits flowing into the spiritual life of man, through

that divinest of all societies with the sanction of God upon it, His Holy Church. It is to it, my fellow Christians, that your fraternal principles should lead you, filling your hearts with a sense of your responsibility to Him, who is the brother of all men. You will find, you have found, no doubt, how hard it is to be steadfast to the principles of your Order, how hard it is to be kindly and friendly and bear out the brotherly spirit you wish to bear. You have found that you need the repeated help of holy gifts to enable you more and more to be true and loyal to your promises. Consequently, the Mason, or the Odd Fellow, or the Red Man, or the Forester should be a good Christian, for it is there he gets his strength to keep his vows in relation to his brother-man.

There is no grander thing in God's world than the religious man, for he lives in the presence of God. He derives a power which he can infuse into all his actions. It puts a dignity to his life, and whether it be no nobler a work than the handling of a workman's tool, it fills his work with a sense of vocation, that he works not only for himself but for his God. So, then, in all your social contacts, in all your fraternal obligations, in all your worldly labors, lay hold of and keep before you, your religious ideal, keep the life of the soul before you, which offers you something that goes on and on through the gate of death, and becomes grander and greater as it goes. See to it that your worldly and temporal zeal, that brings you to your various fields of duty, or to your social meetings on a week-night, is present in your concerns for that which transcends them both, the search for the power which God holds out to you in the divine gifts of his Church, to build up the spiritual life in your souls and to fit them for what is final and eternal.

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THE NAMES OF THE BISHOPS AND SOME OF THE CLERGY
WHO HAVE PREACHED IN THE PARISH OF ST. MARY'S
IN THE HIGHLANDS DURING ITS HISTORY
ARE HERE GIVEN

The Right Rev. Benjamin Onderdonk, D.D., Bishop
of New York.

The Right Rev. Horatio Potter, D.D., Bishop of
New York.

The Right Rev. Henry C. Potter, D.D., L.L.D.,
Bishop of New York.

The Right Rev. David H. Greer, D.D., L.L.D.,
Bishop of New York,

The Right Rev. Chas. H. Burch, D.D., L.L.D.,
Bishop Suffragan of New York,

The Right Rev. Henry Y. Satterlee, D.D., L.L.D.,
Bishop of Washington,

The Right Rev. Geo. Biller, Jr., D.D., Bishop of
South Dakota,

The Right Rev. Hiram Hulse, D.D., Bishop of Cuba,

The Right Rev. Joseph S. Johnston, D.D., Bishop
of West Texas,

The Right Rev. James H. Van Buren, D.D., Bishop
of Porto Rico,

The Right Rev. S. D. Ferguson, D.D., Bishop of
Liberia,

The Right Rev. Hugh L. Burleson, D.D., Bishop of
South Dakota,

The Right Rev. Lemuel S. Wells, D.D., Bishop of
Spokane,

The Right Rev. W. A. Brown, D.D., Bishop of
Arkansas,

The Right Rev. Phillips Brooks, D.D., Bishop of
Massachusetts,

The Right Rev. G. H. S. Walpole, D.D., Bishop of
Edinburgh,¹

¹Father of Hugh Walpole, the celebrated novelist.

- The Right Rev. C. T. Olmstead, D.D., L.L.D.,
D.C.L., Bishop of Central New York,
The Right Rev. Geo. F. Seymour, D.D., Bishop of
Springfield,
The Right Rev. Frederick B. Howden, D.D., Bishop
of New Mexico,
Rev. Thomas R. Harris, D.D., Sec. Diocese of New
York.
Rev. Lawrence T. Cole, D.D., Rector of Trinity
School, New York,
Rev. Frederick B. Van Kleeck, D.D., Archdeacon
of Westchester,
Rev. James E. Freeman, D.D., Rector of St. Mark's
Church, Minneapolis,
Rev. Geo. H. Toop, D.D., Rector, Holy Apostles,
Philadelphia,
Rev. Gustavus A. Carstensen, D.D., Rector, Holy-
rood Church, New York,
Rev. Chas. F. Canedy, D.D., Rector of Trinity
Church, New Rochelle,
Rev. J. O. S. Huntington, Order of the Holy Cross,
Rev. Herbert Shipman, B.D., Rector Church of the
Heavenly Rest, New York,
Rev. Frank Heartfield, Rector St. George's Church,
Newburgh,
Rev. W. R. Thomas, D.D., Rector Holy Innocents,
Highland Falls, New York,
Rev. Geo. G. Merrill, M.A., Rector St. Paul's
Church, Stockbridge, Mass.
Rev. H. H. Fox, Rector St. John's Church, Detroit,
Mich.
Rev. A. R. Gray, D.D.
Rev. J. H. McGuinness, D.D., Rector St. Paul's
Church, Chester, N. Y.
Rev. Wm. F. Lewis, Rector St. Peter's Church,
Peekskill, N. Y.
Rev. J. M. Chew, Rector Church of the Good Shep-
herd, Newburgh, N. Y.

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- Rev. W. H. Meldrum, Rector Christ Church, Patterson, N. Y.
- Rev. C. A. Hamilton, D.D., Rector St. John's Church, Lewisboro, N. Y.
- Rev. C. C. Proffit, Rector Trinity Church, Garnerville, N. Y.
- Rev. Geo. W. Eccles, Rector St. John's Church, Flushing, L. I.
- Rev. S. F. Holmes, Rector St. John's Church, Pleasantville, N. Y.
- Rev. Chas. A. Ashmead, Rector St. Mark's Church, Tarrytown, N. Y.
- Rev. E. C. Chorley, D.D., Rector St. Philip's Church, Garrison, N. Y.
- Rev. F. B. Whitcomb, Rector Christ Church, Watertown, Conn.
- Rev. A. G. Cummins, Litt.D., Rector Christ Church, Poughkeepsie, N. Y.
- Rev. W. A. Gilbert, D.D., Rector St. Paul's Church, Yonkers, N. Y.
- Rev. Geo. A. Green, Rector Christ Church, Newton, N. J.
- Rev. A. F. Underhill, Rector St. John's Church, Northampton, Mass.
- Rev. A. M. Griffen, Rector Christ Church, Canaan, Conn.
- Rev. Geo. E. Quaille, Principal Salisbury School, Salisbury, Conn.
- Rev. Gibson Harris, Rector Trinity Church, Ossining, N. Y.
- Rev. Eliot White, Rector St. Paul's Church, Ossining, N. Y.*
- Rev. C. D. Drumm, sometime Rector Trinity Church, Fishkill, N. Y.
- Rev. E. P. Newton, D.D., Rector St. James Church, Hyde Park, N. Y.

*Now Vicar Grace Chapel, New York.

THE INVESTED FUNDS OF THE PARISH.

The endowment funds of the parish that have been received by legacies and gifts are invested in guaranteed mortgages on Brooklyn and New York properties of high grade, which yield five percent. These funds at the present time amount to \$14,500.00, and it is to be hoped that now the church has an endowment fund to increase, members of the parish will remember it in the making of their wills so that some day there may be sufficient support for the church as a defence against serious and inevitable losses.

The following have served the Parish in the capacity of Treasurer.

Gouverneur Kemble II, 1873 to 1886.

Wm. H. Haldane, 1891 to 1894,

Colin Tolmie, 1894 to 1907,

Gouverneur Kemble, III, 1907 to 1909,

Henry J. Rusk, 1909 to 1918,

John H. Coleman is the present Treasurer, having been elected in 1918.

THE CLERKS OF THE VESTRY.

As there is no available record of the proceedings of the vestry prior to 1873 it is not possible to give a complete list of those who have filled the offices of Treasurer and Clerk since the beginning of the parish. From the sources of such information as can be obtained the list of Clerks of the Vestry and the Treasurers of the Parish with their years of service is here given:

Frederick D. Lente, 1866,

Albert Amerman, 1867,

Gouverneur Kemble, II, 1873 to 1883,

Ellis H. Timm, 1883 to 1907,

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Hugh G. Purcell, 1907 to 1909,
Gouverneur Kemble, III, 1909 to 1916,
James D. Monroe is the present Clerk, having been
elected June 24th, 1916.

THE ORGANISTS OF ST. MARY'S IN THE HIGHLANDS
1841-1920

Helen Barrows
Ella Amerman
Sylvester Holdridge
Mary E. Belknap
William Creary Woods
Edith B. Marlor

THE SEXTONS OF ST. MARY'S
1841-1920

Matthias McCaffrey
James Lomax
Irving Mosgrove
James Pilson
Thomas Pilson
William A. Morse
John Sedgwick Cunningham

DELEGATES TO THE DIOCESAN CONVENTION.

The following members of the Vestry were chosen to
represent the Parish at the Diocesan Conventions:

Robert P. Parrott, 1873 to 1877,
Gouverneur Kemble II, almost consecutively from
1873 to 1898,
Robert B. Hitchcock from 1875 to 1878,
Frederick P. James, 1875 to 1877,
James N. Paulding, 1878 to 1880 and in 1884,
Albert Amerman in 1897,
Charles Miller, in 1880,
Charles W. Whipple, in 1882,
James H. Haldane, 1883, 1885 and 1886,
Geo. W. Murdock, in 1883,

Wm. Van Wyck, 1884 and 1886,

Wm. H. Haldane, 1886, 1888, 1889 to 1913 (Also a delegate to the Archdeaconry of Westchester in 1899.)

Daniel Butterfield, 1888, 1890, 1891 to 1901 (Also a delegate to the Archdeaconry of Westchester in 1899.)

John Campbell, 1899,

Gouverneur Kemble III, 1901 and 1902,

Henry Metcalfe, 1898 to 1910,

C. Seton Lindsay, 1910—

C. G. Campbell, 1914-1917,

Colin Tolmie, 1917—

Aug. 16, 1919, Gouverneur Kemble, C. Seton Lindsay and Colin Tolmie were chosen as delegates to the special convention to be held Sept. 17, for the election of a successor to the late Bishop Greer.

While this book was being constructed the European War was in progress. The parish was well represented in the American Army, its honor roll and service flag showing that twenty-five members of the Church were in the service of their country. The full list is here given:

Colonel Archibald Campbell, U. S. A.

Colonel Percy W. Arnold, (commanding 103rd Infantry, died in France Jan. 25th, 1919, as the result of an accident.)

Colonel S. Benjamin Arnold

Lieutenant Col. Douglas Campbell (Wounded in action)

Captain Francis C. Dale

Lieutenant Theodore R. Eiler

Major Grant Campbell

Lieutenant Duncan Campbell (Wounded in action)

Lieutenant T. Scott Fillebrown

Lieutenant William Young Fillebrown

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Lieutenant Henry J. Rusk

Corporal George Hill (Wounded in action)

Corporal Wm. Sedgwick Cunningham (Wounded in action)

Archibald Campbell, Jr.

Richard Giles

Raymond Lorentzen (Wounded in action)

George Lusk

Clifford Johnson*

Thomas Van Tassel

Samuel Van Tassel

Frederick Van Tassel

Sydney W. Kimmel

James Kirke Paulding

Gertrude A. Spalding

Marian Murdock

*Rewarded with the Croix de Guerre for bravery.

CHAPTER XIII.

THE PARISH REGISTER.*

BAPTISMS.

Recorded by REV. EBENEZER WILLIAMS.

1839:

Sarah McCaffrey	Mary Ann Jones
George Grady	Susanah Jones
Robert McCaffrey	Robert John Jones
Mary Sylvester	John Hamilton
Thomas Prince	Henry Holdane (Adult)
William Craig	

1840:

Susan Wilhelmina Taggart (Adult)	Alice Ruddy
Jane Foy	Ward Rogers
John Foy	Fannie Rogers
Josiah Gilbert (Adult)	Sarah Elizabeth Rogers
Clark Meeks Vought	Mary Ann Steen
Thomas Wood Vought	Cornelius Morgan (Adult)
Deborah Satara Vought	Margaret Morgan
Suleina Harvey	Mary Rider (Adult)
Mary Ann Harvey	Mary Jane Rider
Anne Jane Ruddy	

1841:

Mary Eliza Tuglur	Ann Elizabeth Borthwick
William Hamilton	Matthias McCaffrey
James Hamilton	William Foy
John James Wheeler	Mary Orinda Myers
Mary Gardner	George Jones
Francis Charles Waldron	Josiah Gilbertson (Adult)
Henry Tuite	Elizabeth Dale
Sarah Ann Tuite	Emma Atkinson Borthwick
John Atkinson Borthwick	

1842:

Martha Hamilton	Jesse Griffin (Adult)
Hannah Turner (Adult)	John Jamison White
Mary Anne Dale (Adult)	Frances Blaney
George Smith	Anne Jane Prince

*The Author feels he cannot vouch for the accurate spelling of some of the names recorded in this Register, since in many instances, they are peculiarly and illegibly written. With only a few exceptions, he has copied them as found in the Record.

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1842:

Eleanor Smith
George Lyons
George Hiram Gilbert
John Hall
Mary Susan Williamson
William Jaycox (Adult)

Joseph Mills
John Robertson
Catherine Emma Waldron
Margaret Inglis
Mary Anne Inglis
James Garner

1843:

Joseph Egleson
Ellen Jane Woodburn
Richard Smith
Julia Anne Rees
William John Browning (Adult)
Laura Anne Gilbert (Adult)
Mary Anne Marshall
Hannah Curry (Adult)
Elizabeth Cruxen
William Henry Van Cott

David Van Cott
Albert Van Cott
Winifred Read
Thomas Richard Read
George Williamson
Edah Matilda Reese (Adult)
Thomas Hamilton
William James Elliott
Sarah Jane Hamilton

1844:

Mary Brewer (Adult)
Maria Brewer
Abigail Brewer
John Brewer
Anne Jane Hamilton

Thomas Sterling
Jane Eggleston
Joseph Nevill
James Williams White
Margaret Eleanor Van Cott

Recorded by REV. ROBERT SHAW.

1844:

Eliza Jane Williamson
Alexander Lyons
Eliza Prince
Henry Parish Folsom
William Smith
Laura Ursula Gilbert

William Jones
Sarah Jane Nelson (Adult)
Jacob Nelson
Alexander Nelson
Mary Elizabeth Nelson

1845:

Isabella Rhodie
Alice Greenwood
Anna Maria Robinson
Robert Gardiner

Mary Frances Reese
John Henry Lyons
Ambrose Hamilton
John William Hamilton

1846:

Mary Hamilton
John Hamilton
Mary Caroline Sherman
James Smith
Esther Ann Woodburn

Phyllis Ann Greenwood
Josephine Nelson
Josephine LeMaire
Margaret Jane Amerman
Rhoda Emeline Amerman

1846:

Eliza McCaffrey
Andrew White
Mary Cordelia Van Cott

Mary Robinson
Robert Wright Southgate
George Washington Folsom

1847:

Mary Jane Graham
Mary Anne Levering (Adult)
Agnes Elizabeth Lodge
Richard Smith
Alexander Lyons
Georgiana Jones
Mary Gardiner
Sarah Moore (Adult)

Mary Worthington Morris (Adult)
Georgiana Pratt Morris
George Sherman
Agnes Havens Reese
Margaret Ann Egelston
Elizabeth Hamilton
Sarah Jane Patterson
Thomas Patterson

1848:

John Albert Amerman (Adult)
William John Hamilton
Susan Campbell
Margaret Ann McCaffrey
William Augustus Mezigadus

John Shaffer Levering
Samuel Patterson
John Duncan Richie
Jeanette Richie

1849:

Frances Folsom
James Higgins
James Muirhead
Alice Muirhead

William Henry Haight (Adult)
Hannah Smith
Margaret Hamilton
Emily Jones

1850:

Susan Lyons
Amelia Wells
Sarah Jane White
Jane Hamilton
Cornelia Howes
Charles Joseph Nourse
William Hamilton
Edward Moore Parrott
Delia Nelson
Seymour Birdsall (Adult)

Margaret Ann Higgins
Thomas Hall
Elizabeth Hamilton
Margaret Matthews
Jane Creighton Robinson
William Ganforth Brannagan
William Hamilton
Louis Frederick Mezigadus
Joseph Gray
George Miller Williamson

1851:

Agnes McGill
Elizabeth Jane Hamilton
Elizabeth Wells
Mary Hamilton
Thomas Higgins
Robert Surrender Benjamin Owen
Mary Louisa Davenport (Adult)
Catherine Eliza Davenport (Adult)
Abraham Wright Davenport (Child)

George Edwin Ogden
Rosetta Matthews
Eliza Jane Kilbie
Phoebe Warren (Adult)
Eliza Warren (Adult)
Caroline Amelia Davenport
(Child)
Isabel Amerman

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1852:

Fannie Jane English	Sarah Gardiner
John Edward Higgins	Thomas Gardiner
James Alexander Leith	Margaret Ann Greenwood
William Cunningham	Lydia Hamilton
Elizabeth Anne Blakely	Mary Dalton Agnew
Catherine Matilda Hamroads	Charles Albert Amerman
Louis LeMaire	Juliet Hustis
Jane Elizabeth Faulkner	Mary Brunner Jamieson
Meta Kemble	Charles Henry Jones
Sarah Virginia McCormick	

1853:

Mary Philipse Gouverneur	Martha Adriana Gilbert
Elizabeth Robinson	Emma Victoria Gilbert
Emily Hyde	Fannie Williamson
Henry Stephen Cloony	Emma Jane Read
Margaret Louisa Hamilton	Martha Mary Read
William Henry Taylor	William Francis Read
Sarah Catherine Taylor	Mary McAvary
Charles Henry Levering	William Henry Nelson
Sarah Elizabeth Gilmore	John Hustis Nelson
John Dobbin Gilmore	Alexander Trowbridge Dykman
Thomas Lovel Moore	Margaret Sears
James Frederick Brannagan	Kate Elizabeth Hooker
Esther Nelson (Adult)	Thomas Hamilton
Davenport Nelson (Adult)	Joseph Higgins
Sylvanus Warren (Adult)	William Henry Dore
Thomas Hooker Acheson	James Cunningham
Maria Lodge	Ellen Kemble Paulding
Joseph Robinson Craven	

1854:

John Gray	Mary Jane Patton
Mary Elizabeth Gray	Joseph Robinson
Robert Gray	Richard Francis Read
Charles Augustus Mezigidus	Edgar Washburn Warren
Charles Augustus Poujaud	Emily Warren
William John Matthews	Robert Parrott Warren*
Frederick Lente	James Higgins
Mary Martha Hyde	Maria Hamilton
William Rhodey McGuffick	Anna Maria Williamson
Thomas John Leith	

*Robert Parrott Warren, enlisted Company F. Seventh Regiment, 1863; Lieutenant 165th N. Y. Volunteers; Captain 146th N. Y. Volunteers; Aid-de-Camp, Gen. G. K. Warren.

1855:

Margaret Ann McAvary
Sophia Lawrence (Adult)
Mary Elizabeth Lawrence
Martha Lawrence
Mary Jane Harrison
Martha Jane Hamilton
Margaret Jane Pilson
Casper H. Southard
James Grey
William Henry Joseph
Eugene O. Smythe
California Eva Hustis
Charles Switzer
William Snack
Mary Magdalena Regelman
John McQuillan
Horace Cluny
Josephine Levin Southard (Adult)
Aaron Ward Witter

Margaret Kemble Lente
Rose Anna Taylor
James Balson Taylor
William Truman Urquhart
Eliza Anne Gardiner
Julia Wood (Adult)
Sarah Augusta Wood
Dallas Wood
Peter Elmore Wood
Jane Creighton Brunner
Joseph Mulligan
Frederick J. James
Julian Lorillard James
Alexander Taylor
George Miller Taylor
Frederick Russell Amerman
Miriam Ann Dore
Ann Higgins
John Blakely

1856:

Samuel Cogswell Nelson
Mary Amelia Trickler
Anna Riggs
Augustus Snack
Martha McRoberts
Margaret Anne LeMaire
Caroline Levering
Mary Legwick Lipsey (Adult)
Isabel Susan Hyde
Mary Susan Riggs

Thomas Lipsey (Adult)
Charles Ledwich
Joseph Henry Caux
Alexander James Caux
Mary Selina Caux
Josephine Caux
Frances R. Caux
Fannie Williamson
William McDavid
Isabela Rhodie

1857:

Hannah Parker Parrott
William Kemble Lente
James Nelson
Dora Jones
James McCoy
Thomas Urquhart
James Blakely

Albert Benjamin Dykman
Franklin Alfred Gould
Harriette Josephine Cloony
David Robinson
James Henry Harrison
Ralph Davis Read

1858:

Samuel Trimble
Arthur Gray
Eunice Jaycox
William Valentine (Adult)
Celestine Caux

William Thompson
Henry Elwood Smythe
Jane Elizabeth Dore
Rebecca Augusta Harrison

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1859:

John Trimble	William Robinson
Levi L. Livingston (Adult)	John Alexander Hamilton
Anna P. Lente	Esther Anne Blakely
Mary Ellen Higgins	Agnes Riggs

1860:

Lewis Livingston	Hannah Pilson
Richard Cloony	Elizabeth Martha Cronk (Adult)
Frederick Philipse	Sarah Louisa Hyde
Sarah Frances Jones	Sarah A. Briggs
William Nelson	William Lipsey
Benjamin Franklin Dore	Louisa Rumpf*
William Pilson	Emily Trobridge Dykman*

Recorded by REV. CHARLES W. MORRILL, Deacon in charge.
(Became Rector August 1, 1861.)

1861:

Luke Higgins	John Spellman
Ellen Amerman	Beulah Purdy
William E. Dykman	George Albert Purdy
Henry T. Dykman	William Smith Purdy
Ellen Blakely	John McRoberts
Gertrude Bayard Lente	Margaret Ellen McRoberts
Sarah A. Heinroad	Hester Jane McRoberts
George Prince	Mary Elizabeth Hanf
Albert Reig	Emma Jane Hanf
Thomas C. Taylor	Mary Malvina Depew
Mary Jane Taylor	John Peter Depew
Helen Maria Case	Hetty Maria Depew
Sarah Ann Case	Fannie Wells
Henry S. Case	John Edward Taylor
Charlotte Catherine Case	Ida Cora Sylvester
Allen George Newman Case	Mary Isadora Sylvester
Mary Spellman	William Theodore Butterfass

1862:

Sara Lodge (Adult)	George Livingston
Baptized in St. George's Church, Newburgh by Rev. Robert Shaw.	Lily Lilburn Livingston
Cornelius Warren Davenport (Adult)	Levi Lewis Livingston
Alexander Trembell	William Ambrose Rees
Enoch Secator Griffith	John Arthur Rees
Sarah Frances Gower	Frederick W. Haache
Mary Martha Dore	William Franklin Hitchcock
	Asenath Augusta Hitchcock

*Last two baptisms administered by Rev. J. H. Morgan.

1862:

Charles Haacke
Emma Bertha Haacke
Lina Henrietta Haacke
Isabel Nelson
George Nelson
Emma Elizabeth LaForge
Josephine LaForge
Lugene Clarkson LaForge
Margaret Eva Haight
John Pilson
Sarah Ann Mikmak
Adelaide Garrison
Hannah Wilson Dore
Eliza Husted Dykman
Fannie Louisa Davis (Adult)

Isabel Hitchcock
Frederick Hanf
Louisa Barbara Schneck
George Buckman
John Anderson
William Harvey Jaycox
Catherine Lynn
Elizabeth Trembell
Louisa Thumbichler
Irene Amerman
Elizabeth H. Harper
William James Hyde
James Blakely
Sarah Maria Cronk
George Higgins

1863:

Matilda Augusta Kuhrasch
Emily Elizabeth Heaton
Emma Travis
Lillian Travis
Adela Cronk (Adult)
Charles Hugh Lomax
Harrison Travis
Charles Campbell
Thomas Campbell
William Irving Sylvester
Mary Elizabeth Pilson
John Franklin Mead
Ransom Ambrose Barger
Lily Viola Barger
Charles Morrill Hanf
William Henry Harrop
James Franklin Smith
Virgil Bowne
Joseph Trembell
James Kirke Paulding
Albert Milton Kemble

Jane Elizabeth Jaycox
Henrietta Jaycox
Louisa Almeria Truesdell
Caroline Augusta Livingston
(Adult)
Ellen Kemble Lente
Sarah McCoy
Jane McCoy
Josephine Horton
Mary Delia Horton
George Reig
Alviretta Case
Elizabeth Prince
Wm. A. Thompson
Charles Henry Chapple
William Lemmon
Leonard Lemmon
Henry Lincoln Lemmon
Annie Schneck
Ida Witherington
Harriette Elizabeth Nichols

1864:

Thomas William Higgins
Margaret Jane Blakely
Charles Augustus Brewer
Sarah Elizabeth Brewer
George Washington Wise

Caroline Sloan (Adult)
Baptized by Rev. Jonathan
Brown, D.D.
Charles McDonnell
James Jaspar Urquhart

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1864:

Celia Wise	Annie Marshall Urquhart
Emma Jane Wise	Elizabeth Johanna Butterfass
Christopher Alexander Kingsley	Henrietta Wilhelmina Thurbichler
Mary Ellen Foshay	William Alexander Shriver
George Wesley Brewer	Jonathan Lodge Buckman
Robert Booth	George McCoy
Elizabeth Waring Dykman	Sarah Jane Veach (Adult)
Richard Shepherd Shriver (Adult)	Eleanor Haack
William Lawson Shriver (Adult)	Abraham Buckman
Sarah Elizabeth Heaton	Elizabeth Dutcher
Josephine Dore	Charles James Strike
Hannah Lemmon	Charles Morrill Evans
Andrew Harper	Gertrude Morrill Kuhresch
Susan Anne Martin	

Recorded by REV. MYTTON MAURY, Rector

1865:

Sarah Ellen Dillon	William John Lomax
Clarissa Thornber	Mary Lente
George Edward Harney (Adult)	George Edward Leonard
Witnessed by Commodore R. B. Hitchcock.	Thomas Blakely
Jane Cronk (Adult)	Jane Moore Scott
Benjamin Henry Scofield	Frances Carty
Charles Darling Taylor	Mary Hamilton
Ffarrington Mocatta Thompson (first mayor of White Plains, 1916)	Baptized by Rev. Robert Shaw.

1866:

George Frederick Worthington	Wilber McCord
Antonia Maury	George McCord
Mary Matilda Heaton	Minetta McCord
David Bell	Theresa Dore
Mary Elizabeth Bell	Joel Wood
George Joseph Martin	John Wood
John Nicholson (Adult)	Addie Wood
Catherine Purdy	Julia Wood
William Irving Purdy	Joseph Denny
Ida Jane Townsend	William Henry Higgins
Margaret Hanf	George A. Deming
David Beck	Lily B. Deming
William Beck	Josephine W. Deming
Sarah Beck	Susan A. Deming
Mary E. Warren	Edward G. Nathan
Harry R. Warren	Mary E. Whitley
Charles N. Warren	Gouverneur Kemble Dykman

1866:

Martha E. Warren
Margaret N. Warren
Minnie Warren
Frank A. Warren
Mary Louisa Trimble
Emma McCord

Mary Ann Campbell
Eliza Elizabeth Campbell
Mary Isabella Campbell
Hugh Alexander Campbell
Fitzpatrick Dillon
Elizabeth Evans

1867:

Joseph Kingsley
Isabella Forster
Carl Theis
William Post
Charles William Cash
L. Taylor Bowne (Adult)
Edwin Dore
Alfred Dore
Elizabeth Worthington
Charlotte Kavanah
Blanche Sheridan
Rachel C. Shriver
Alexander H. Hamilton
Fannie C. Truesdell
Clarence G. Ransome
George H. Ransome
Louisa Wood
Frank Eugene Spellman (Adult)

Elizabeth McCord (Adult)
Francis Van Winkle (Adult)
Franklin Couch (Adult)
Ellen K. Brooks
Theron Scofield
Minnie Scofield
Anna Jaycox (Adult)
William Thompson
Mary Thompson
Lottie C. Garrison
Charles Wm. Groundwater Taylor
Frances Jaycox
Hester Jaycox
Ida Marshall (Adult)
John Henry Gower
Grace C. Alger
Milton Wise

1868:

Frederick Muller
Bertha Muller
James H. Spellman (Adult)
 Baptized by the then resident
 minister of the M. E. Church
 in the absence of the Rector.
Bridget T. Martin
Minnie G. Brooks
Sarah F. Free
George H. Free
I. C. Young Thompson
Mary Amanda Monroe (Adult)
Susan Van Winkle (Adult)
Theresa I. Currie

Courtland Palmer
Mary Conklin (Adult)
Julia Spellman (Adult)
Henry T. Cole
Willis Van Winkle
Caroline Pilson
Anna M. Martin
Gertrude Harrison
E. Levell Barton
Adelaide Hyde
Charles Nicholson
Catherine Sarah Thomas
Francis T. Kemble

1869:

Caroline Margaret Williams
Alice Emma Wild
C. F. Muller

Sarah Mytton Maury
 Baptized by Rev. C. Everest of
 Hamden, Connecticut.

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1869:

Lena Myers (Adult)	George Valentine Hanf
Ebenezer Curry (Adult)	Charles Frederick Denike
Theresa I. Curry (Adult)	Grace Sheldon Heaton
Howard Worthington	Martha Marshall
Jane Foster	Elizabeth Cash (Adult)
Charles W. McGowan	Ada Virginia Ellen Cash
Elizabeth Blakely	Reuben Cash
Gertrude Weed	Frederick Sherman
Martha Jane Condell	Phoebe Sherman

1870:

Effie S. Shriver	Walter E. Timm
Richard W. Mead	John Aspray
John Thomas Berry	Amelia Webster
Emma Norris (Adult)	Margaret Kemble
Catherine Pfeifer	Karl Heinrich Gottlieb Bohnig
William Francis Hamilton	Otto David Bohnig
Ellen L. Timm	Laura Taylor Scott

1871:

Effie Nickerson	Julia Haight (Adult)
Charlotte Garrison (Adult)	Frederick W. S. Barton
Caroline A. Schultz	Olga Augusta Annetta Shaffer
Julia Rose Free	Bertie Green Hamilton
Thomas F. Cunningham	Eliza Caroline Skene
William H. Ladue (Adult)	

Recorded by REV. CHARLES CARROLL PARSONS

1872:

Mary Jane Dewhurst	Elwood Thurston Lynch
Richard William Haigh	Baptized by Rev. J. L. Parks
Sarah Ann O'Brien	Henry Lee Timm
Mary Penelope O'Brien	Arthur Scott
Frederick Elliott Gray	Joseph Cash
James Greenwood Ladue	Susan Anne Scofield (Adult)
James Williamson Schoudel	Edward Louis Post
Kate Bertha Heaton	Stephen Sara
Alice Bayard Kemble	Robert Hitchcock Cash
Paul Edward Charles Schaeffer	Samuel Frederick McRoberts
William Henry Higgins	(Adult)
James Blakely	James McRoberts
Ida Purdy	Elizabeth McRoberts
Ida Van Pelt	Jessie McRoberts
Emma Saunders	Mary Jane Blakely
Henry Saunders	Perry Hermance (Adult)
May Louise Shriver	

1872:

Jeannette Saunders	Joseph Perry (Adult)
John Andrew Van Voorhis (Adult)	David Augustus Lyons
Sarah Ellen Taylor	Victorine Lyons
Annie Conklin (Adult)	Eva Lyons
William John McGowan	Lily Hyatt Lyons
James Walter Crissey	Matilda Purdy
Lillias Amelia Wood	

1873:

Annette O'Brien	Frederick Travis
Marie Catherine Taylor	Grace Adele Nutter
Edward Osmond Baxter	Mary Elena Green
Charles Miller (Adult)	Harry Thomas Hamilton
Leonora Matilda Miller (Adult)	Clara Nixon Scott
Elizabeth Robinson (Adult)	Anne Aletta Westgaard
Grace May Ball	Annie Magee
Thomas Francis Pilson	John Brooks
Jane Elizabeth Miller	Sarah Brooks
Charles Asa Miller	Annie Matilda Thurmbichler
John Ashcroft	Mary Elizabeth Thomas
Florence Cornell McArthur	Margaret Mann
John Shapter McArthur	James Louis Cunningham
Minnie Newmans	Henrietta Purdy
Antoinette Wood	Mary Louisa Purdy
Mary Jane Roden	Thomas Suter
Helen Maria Roden	Sylvanus Ferris (Adult)
Ellen Miles Marshall	Aseneth Dykman (Adult)
Nannie Helen Marshall	Willet Parry Selleck
Maria Blecker Miller	Charles Myer Selleck
Frederick Amerman Haight	Robert Monroe
Gilbert Egan	William Arthur Ladue

1874:

Emma Laura Hines	Bayard Kemble
Isabella Maude Barnett	Frederick A. Scott
Grace Troup	Samuel Dyne Trimble
Lizzie Irene Beardsley (Adult)	William Henry Ward
Lottie Jane Armstrong (Adult)	Samuel Sands Morrison
Emma Louisa Mikmak (Adult)	Margaret A. Roden
James Ashcroft	

Recorded by REV. ISAAC VAN WINKLE, Rector

1874:

Percy Weir Arnold	George Ashcroft
Baptized by Rev. William H. Benjamin, assisted by Isaac Van Winkle.	William Ashcroft
Ethel René Winchester	Samuel Robert Condell
	Baptized by Rev. R. C. Hall.

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1874:

Caroline Aspray
Ann Jane Hyde

Martha Jane Harper
Matilda Ireland

1875:

Mary Ireland
Adrian Neuman
Elizabeth Isabel McQuillen
Anderson Jaycox
Elena Edna Westgaard

Harry Thomas Ledwick
Frank Leonard Gardner
Robert Frederick Spellman
Jeanette Ryan

1876:

Sarah Lawson Shriver
Grace Mellen
William Charles Spellman
Annie Louise Barnett
Louis Henry Maisenbacher
Frederick Ward
Samuel Lloyd Cunningham
Joseph Edwin Dore
Celia Dore

William Shultz Barton
Elise Bond Paulding
Edward Kingsland Van Winkle
Baptized by Rev. E. H. Van
Winkle, Jr.
Frederick Hermance
Edith Delia Lawrence
Phinetta Lawrence

1877:

Lulu Isabel Tait
Anna Augusta Taylor
Henry Travis
Charles Howard Scott
Dora Elizabeth Thompson
James Harvey Briggs (Adult)
Martha Helen Lawrence
Ophelia Waters (Adult)
Emma Waters

Jeanette Waters
Susan Waters
Harriet Waters
Amy Anne Morgan
Gertrude Cronk
Henry Amerman Young
Frank Hamilton Thomas
Ann Smith Cunningham
Charles Fitch Fuller

1878:

Alice Maud Shultz
William Isaac Bell
James Henry Cooper
Olive Eureka Misenbacher
Arthur W. Gray
Fannie Higgins
Ella Isadora Scott

Mary Edith McQuillan
Annie Van Winkle
Walter Jones Whipple
Irene Virginia Green
Ellen Burton Green
Emily Ashcroft
Frederick Ashcroft

1879:

Lizzie Birdsall Hambley
Baptized by Rev. A. J. Warner,
Rector of St. Andrews Church,
Bradford, N. Y.
Isaac Spencer Hambley

May Higgins
Oscar Turner
Thomas Gray Brooks
Frederick James Camp
James Harper

1879:

Anne Ashcroft
Ruth Patterson
Ida May Condell
Margaret Ashcroft (Adult)
Emily Septima Heaton

George Nelson Arkerman
Baptized by Rev. A. Z. Gray,
Rector of St. Philip's in the
Highlands.
Mary Emma Waters

1880:

Henry Mortimer Miller
Frederick Stephen Miller
Natalie Mary Paulding
Lillian May Scott
Paulding Kemble Lovelace
Theodora Maria Lovelace
Florence Gerow Lovelace
Rita Vandenberg
Edward Patterson
Nancy Denny (Adult)
Bertha Tait

Charles Dominic LeMaire
Mary Louise Odell
Baptized by Rev. H. H. Wash-
burn.
William Arthur Thompson
James Paulding Murdock
(Now an officer in U. S. Navy.)
William Blakely
Laura May Lewis
John Sedgwick Cunningham
Mary Hull Barton

1881:

Henry Frost Waters
George Washington Turner
Lucy Helen Robinson

Frederick Henry Grosse
Wilhelmina Grosse
Bertha May Masenbacher

1882:

John Kennedy
Henrietta Wood
Edwin Conklin Travis
Frederick Lente Van Winkle
Baptized by Rev. P. K. Cady, D.D.,
Rector of St. James Church,
Hyde Park, N. Y.
Arthur Henry Tait
Edward Cuthbert Camp

Sarah Ireland (Adult)
Isaac Ireland
Caroline Emma Ireland
Cornelia Townsend Ireland
Charles Norwood Ackerman
John Edward McRoberts
Clarkson Ireland
Alice McQuillan
Emily Patterson

1883:

Olive Margaret Young
William Birdsall
Louis Granville Scott

Charles Louis Odell
Elizabeth Ryan

1884:

George Naylor
May Ashcroft
Jane Kennedy
William Montgomery
Grace Patterson
Elijah Hulst

Irene Mary Nutter
Josephine Perks
Mary Elizabeth Jamieson
Alice Louisa Jamieson
Harry Charles Gray
Albert Ashcroft

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1884:

William Oscar Hults
Elizabeth Higgins
Maude Susan Henyan
Eugene Ethelbert Henyan

Archibald Moore
Eleanor Mary McRoberts
Catherine Van Winkle

1885:

Florence Louisa Miller
Arthur Jesse Travis
Ethel Gray Amerman
William Leitch McQuillan
James Henry Weyant
George Alexander Thomas
Ella Jane Waters

Isabella Charlock Beach Ackerman
Herbert Elmer Bowne
Emma Elizabeth VanVoorhis
Florence Isabel Scott
Thomas Millard Foley

1886:

Blanche Hunter (Adult)
Maude Hunter (Adult)
Jane Hende Condell
Jeanette Edna Spellman
Thomas Ashcroft
Ella Jane Knapp (Adult)
Lillian May Knapp
Charlotte Ann Timm (Adult)
Frederick Ireland
Martha Jane Ireland (Adult)
Anna May Ireland
Ida Ireland
Phoebe Jane Ireland
Grace Ireland
George Albreé Freeman (Adult)
James Hulley

Arthur Edwin VanVoorhis
Charles Alpheus VanVoorhis
James Dawson Monroe
Grace Monroe
Annie Maria Hults
Cynthia Lawrence (Adult)
Walter Patterson
Charles Lawrence
Alexander Lawrence
Benjamin Franklin Ireland
William Moore
Jessie Sarah Ireland
Margaret Lente
Howard Benjamin Bowne
Ada Healey VanVoorhis

1887:

William Augustus Morse
Mary Elizabeth Wyant
Olive Adams
Charlotte Ellen McRoberts
Agnes Madeline Tolmie
Edith Marguerite Pilson

Phillip Sheridan Humphreys
Eleanor Hollis Murdock
Norman Lawrence Monroe
Percy Hopper Ackerman
Arthur Ireland

1888:

William Scofield Mosher
George Ireland
Wilhelmina Hall (Adult)
Mary Grace Ledwich
William Edgar Mosher (Adult)

Elizabeth Cuthbert Camp
Albert Frederick Amerman
Alexander Washington Eastwood
Bessie Matilda Eastwood
Ida May Cole (Adult)

1889:

Harry Ferris Wood
Edward William Coleman
Gertrude Bayard Van Winkle
Lester Monroe
Bessie Monroe
Samuel Monroe
Walter Addison Monroe

Leo Purdy
Sarah Ellen Hulley
Samuel Stokes Allen (Adult)
Pupil in Rev. J. H. Converse's
School. Baptized by Rev. J. H.
Converse.
John Campbell

1890:

Chauncey Hulley
Edward Bagley
Alvina Bagley
Frances Bagley
William Hamilton Bagley
Adelaide Bagley (Adult)
Martha Giles Tolmie

Elizabeth Dubois Tolmie
Nora Paulding
Louis Wood
Marian Paulding Murdock
William Joseph Bowne
Eunice Travis (Adult)

1891:

Hugh Patterson
Martha Jane Patterson
Helen Esther McQuillan
Chester Allen Arthur Haude
Gertrude Letitia Coleman

John Henry Coleman
Harry Hercules Mist
Ellis Timm Mist
Annie G. Groves

Recorded by Rev. E. C. Saunders.

Isabel Cooper Amerman

Gertrude Allardyce Spalding

1892:

Emily May Hulley
Charles Hall Sears
Raymond Julian Lorentzen
Caroline Lorentzen
Royal Monroe
Dorothy Haldane Giles
Elizabeth Virginia McCormack

Martha Magdalene Eiler
Rogers Paul
George Daniels
Isaac Robert Daniels
Bertha Daniels
Samuel Elliott McRoberts
Frederick Anderson

1893:

Elvina Lewis
Alfred Louis Lewis
Senley Monroe
Jessie May Campbell
Edwin Cole Granville

Thomas Paul
William Young Fillebrown
Mary Anderson
Jessie Lorentzen

1894:

Sallie Lavinia Haight (Adult)
Joseph Hulley
Jeannette Cuthbert Spalding

Howard John Patterson
Robert Patterson
Ethel M. Collins

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1895:

Emily Gertrude Phillips
Lillian Elizabeth Tapfer
Alice Greenwood Ladue
Edward Henry Sharpe

Jane Paul
Frederick Henry Proudfoot
John Robert Proudfoot

Recorded by Rev. Elbert Floyd-Jones.

Bessie Palmer
*Maude Pilson Coleman
*Hattie May Grimont
*Marguerite Grimont
*Jane Isabel Grimont
*Maude Ethel Grimont
*Leon Leroy Grimont

*Eva May Lawrence
*Charles Garrison Wallace
*Alice Anderson
*George Edward Phillips
*Dorothy Bell Phillips
*Charles Averill Phillips
*Dorothy Elizabeth Coleman

1896:

Earl Rowland Hall
Edward Adams
Mary Amelia Lath
Frederick Lath
Charles Lath
Richard Ludlow Giles
Henry V. Daniels
Leslie Daniels
Sarah Van Tassell
Ida Van Tassell
Thomas Van Tassell

Emily Haight
Chauncey Haight
Abraham Harmon
Rose Beulah Harmon
Catherine Trimble
Catherine Eleanor Curry
Edward Curry
Jennie Curry
Catherine Lorentzen
Eleanor Miller
George David Thomas (Adult)

1897:

Caroline Beebe Reeve (Adult)
(Formerly Unitarian)
Elizabeth Hall
Jane Reed Grimont (Adult)
Marjorie Morse

Josephine Chauncey Pilson
(Adult)
Alice Jeanette Bailey
Minnie Augusta Pryor

1898:

Harry Ephraim Monroe
Peter Edwards Lewis
Walter Lionel Scott
Seely Knapp
Frederick Robinson
Frank Robinson
Elizabeth Pearson Paulding Haldane
Alvin Eastwood Grimont
Harriet Theresa Coleman

Harry Van Tassel
Adam Manning Jones
Emma Electa Pope (Adult)
Augusta Ireland
Benjamin Thomas Hall
Martha Anne Ticehurst
Sarah Douglas Purrington (Adult)
George Franklin Purrington
William Douglas Coleman (Adult)

*The last thirteen persons were all baptized at the same time, the 17th Sunday after Trinity, October 6, 1895.

1898:

Orestes Cleveland
Rowland Paul Julius Von-Goeben
Susanna Van Tassel

James Garfield Roach (Adult)
George Elsworth Scofield (Adult)

1899:

Marian Elizabeth Scofield
Eleanor Brown Smith
Frank David Smith
Edith Warren
William Webster Warren
Harold Warren
Charles Louis Van Buskirk
Johan Oscar Hansen
Gertrude Blakely
Ruth Bauckham Coleman
Benjamin Warren
Homer Warren
Minnie Ireland
Helen Ireland
Thomas Ireland
James Robert Smith
Ann Elizabeth Smith
Theodore Richard Eiler

Harriette Stevens
Andrew Stevens
Walter Stevens
George Stevens
Alice Louise Proudfoot
Frederick Higgins
William Sedgwick Cunningham
Agnes Van Tassel
Samuel Van Tassel
Henrietta Van Tassel
Frederick Van Tassel
Fredricka Van Tassel
Marjorie May Smith
Francis Fairfield Jones
John Gordon Campbell
Lily Jane Haight
Gertrude Haight

1900:

Eva May Owens
Russell Robinson
Nellie Adams
Frederick Henry Miller
Holland Disbrow Tompkins
John Graham
Albert Graham
George Henri Lusk
Willard Paul Lusk
Hamilton Shriver Hall
William Lorentzen
Emily Van Tassel
Mary Elizabeth Blakely
James Blakely

Richard Warren
Caroline Warren
Ethel Germond
Howard William Coleman
Ruth Taylor Johnson
Lucian Woodville Johnson
Harold William Gieser
Electa Covert (Adult)
Newell Serine Covert
Paul Bertrandt Hansen
Florence Stevens
Elizabeth Grimont
James Albert Trimble

1901:

Eugene Ethelbert Higgins
Frederick Higgins
Alvan Eastwood
Margaret Louisa Florence Wright
Archibald Campbell

Cornelia Ferris
Lucy Violet Lawrence
Bessie B. Lawrence
Martha Sarah Linderman

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1901:

Elisabeth Morris Campbell
Leslie James Cunningham
Edward Bogardus Wood
Donald Matthews Lusk
William Henry Lewis
Margaret Evelyn Mason
Caroline Frances Mason
Cecelia Dorothy Brent
Florence Alfonse McCoy
Mildred Estelle Cunningham
Gilda Helena Gieser
Cornelia Haight

Catherine Louise Miller
May Alice Lowry
Emerson Ireland
Vernon Ireland
Insa Taylor
James Edward Taylor
Charles Herbert Conklin
James Edward Bell
Helen Agnes Bell
Louisa May Bell
Clayton D. Germond
Hilda Champion

1902:

Virginia DeMary
Frederick Henry Bisch (Adult)
Elenora H. Conklin
Cecil Elberta Barlow
Eleanor Elida Barlow
Merl Melville Purdy
Arabella Margaret Smith
Ruth Barrett
Gertrude Anderson
Zaite Lillian Rundell
Elaine Frances McLaughlin
Yolanda Emily McLaughlin
George Lloyd McLaughlin
Mary Austin
Violet Austin

Ophelia Austin
James Austin
Janet Austin
Ellen Jones
Roland Youngman
Clemens Henry Bolstetter
Estelle Daniels
Campbell Weir (now a Cadet at
U. S. M. A.)
Eva Van Tassel
Eda Van Tassel
Samuel Robinson
Allan Campbell
Anna Virginia Giesler

1903:

Herbert J. Giesler
Ray Neuman
Harry Neuman
Margaret Neuman
Chester Neuman
James Denton Coleman
Ina Bell (Adult)
Hazel Germond
Edward Titus Scott
Helen Mary Scott
Elmer Harold Annan

Ethel Mary Annan
Charles William Bell
Alan Weir
James Francis Cunningham
Norman Haight
Paul Winslow Grimont
Mary Elizabeth Ireland
Dorothea Elizabeth Wolcott
Electa Avery (Adult)
Margaret Agnes Higgins

1904:

Homer Seely Knapp
Bertha Anna Knapp (Adult)
Elbert Scott

Dorothy Evelyn Bisch
Harry Edwin McElrath
Richard McElrath

1904:

Mary Ruth Rundell	Daisy Conly
Effie Caroline Hall	Harriett Conly
Ivor Samuel Wallin	Minnie Conly
John Robert Smith (Adult)	Frank Conly
Henry Jaycox Rusk (Adult)	Annie Jane Conly
James Frederick Brown (Adult)	William Henry Conly
Idenia Avery	James Frances Robinson
Sarah Ethel Avery	Martha Isabel Cunningham
Jennie Henrietta Avery	Nolia Beatrice Conly
Edward Stevens	Mary Evelyn Smith
Lillian Amanda Knapp (Adult)	Julia Hulsted
Clarence Gilbert Knapp	James Bennett Southard, Jr.
Mildred Francis Knapp	

1905:

William Arthur Thompson	Alma Clarissa Matthews
Leslie Floyd Smith	Jennie Beatrice Bell
Elbert Mikmak Miller	Mabel Theresa Bell
Alice Elizabeth Henyan	Dorothy Villa Knapp
Charles Gregory Taylor	Howard William Coleman (Adult)
Frank Everett Terbush	Edward Warren Palmateer
Madaline Emma Aldrich	James Phillip Palmateer
William Garfield Matthews (Adult)	Charles Elmer Palmateer

1906:

Alice K. McElrath	Ethel May Best
John McElrath	Madaline Best
William McElrath	Gladys Gertrude Best
Albert Coryell Thomas	Mabel Dorothy Best
Charles Sedgwick Cunningham	Dorothy Emily Rundell
Florence Lillian Davis	John Edward Taylor
Frederick Lincoln Davis	Clarence DeLacey Taylor
Stella Ireland	Edith Bailey Cunningham (Adult)
Marie Edna Haight (Adult)	Violet May Ireland
Richard Shriver Hall	Anna Amelia Ireland
Royal Nelson Monroe	Gordon Campbell
Helen Blanche Garrabrant	Rufus Richard Matthews (Adult)
Chalmers Edward Van Tassel	Vera May Sharpe
Timothy Reed Grimont	Marjorie Wheatley
Lucy Ellen Best (Adult)	Kathleen Wheatley

1907:

Ruth Estelle Masten	Jennie Barger
Edna Masten	Annie Kimmel (Adult)
Erma R. Masten	Ruth May Kimmel
Effie G. Masten	William Covert Kimmel

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1907:

Lila Masten	William Hamilton Bailey
William Kimmel (Adult)	Martha Amelia Monroe
Avery H. Kimmel (Adult)	John Sylvia Thompson
Sidney W. Kimmell (Adult)	Henda Condell Smith
Samuel B. Wright	Thomas Edward Smith
Dorothy Helen Van Tassel	Jean Elizabeth Smith
Ralph Villette Coleman	Franklin George Brewer
William Everett Lawrence (Adult)	Anna Mary Brooks

1908:

Elizabeth Alice Cunningham	Ella Rose Huestis
Henry George Gebhard Finck	Harry Leroy Warren
Harriette Louise Sorenson	Hugh Warren
Elizabeth Catherine Schmitt	Maude Olive Warren
Dorothy Bertha Mumford	Edna Warren
Edith Jane Cunningham	Sarah Warren
Mildred Newton Bell	Lillian Warren
Olive Somas Hall	Raymond Fortune
Edward Charles Cunningham	George Richard Harris
Marian Isabel Brown	Joseph Pickney Harris
Iva Ruth Garrabrant	Samuel MacRoberts Monroe
Hazel Helen Best	

1909:

Dorothy Isabel Bamford	Edward Gorman Matthews
Marian Ward Thomas	Mabel Ireland Matthews
Charles Gilbert Purdy	William Ashcroft Rundell
Sarah Elizabeth Purdy	Alice Cecilia Ireland
Frederick Everett Evans (Adult)	Frances Hallock Greenlaw
Frederick Hill (Adult)	Earl Egens
Cecil Estelle Monroe	Gladys Ethel Johnson
Walter Elliott Monroe	Alice Eleanor Smith
Sarah Evelyn Hults	Jennie Ethel Perry
Edna May Aldrich	Alice Kathleen McElrath
William Emerson Foster (Adult)	

1910:

John Elmer Garrabrant	Thomas Francis Cunningham
Homer Addison Hawks	Barton Traver Hulse
Harold Washington Connelly	Alice Perry
Mary Price Campbell	Ella Poujaud Dyos (Adult)
James Preston Monroe	(Received from Presbyterian
Arthur Cunningham	Church.)

1911:

Eleanor Forbes Casey (Adult)	James Roland Býxbee
Mary Daniels	Viola Elizabeth Pilson

1911:

Maude Daniels
William Barrett Brown
Marguerite Isabel Alice Todd
Minnie Gertrude Anna Todd

Raymond Cornelius Ireland
Herbert Winton Ralston
Rose Mary Poppleton
Doris Poppleton

1912:

Chesterlin Warren
Irene Elizabeth Hulse
Andrew John Cunningham

Wilfred Frederick Finck
Mary Lewin Lindsay (Adult)
Thomas John Burkheiser

1913:

Everett Conklin
George Averill Phillips
Dorothy Ann Cunningham
George Franklin Jackson

Walter Garrison Jackson
Andrew Jackson
Osmond Tolmie Baxter

1914:

John Albert Monroe
Dorothy Rosalie Cunningham
James William Henyan
Carol Louise Robinson
Frederick Henry Brewer
Emma Conklin
James Conklin

Melville Allen
Rena Martha Jackson
Florence Elizabeth Jackson
Gladys May Jackson
Mary Emma Jackson (Adult)
Helen Dorothy DeMark
Elsie Marian Robinson

1915:

Benjamin J. Rundell
Lawrence Louis Gent
Albertus L. Higgins
Mildred B. Higgins
Harriette A. Griffith
Ella May Fahlman

Mary Hannah Adams
Edward Livingston Adams
Kenneth Warren Cuslee
Anne Rebecca Cunningham
Helen Elizabeth Cuslee
Walter Ray Higgins

1916:

Samuel Lloyd Cunningham
Donald Cunningham
Dorothy Vera Hall
Catherine Lucille Monroe

Eleanor Elizabeth Burkheiser
Mildred Perry
Sarah J. McCaskie

1917:

Alice Margaret Robinson
Richard Weston Grindrod

Melvin Allen Conklin
Sadie Conklin

1918:

Beatrice Jackson
Mabel Jackson
Marian Belle Fleming (Adult)
Catherine Beckwith Fleming (Adult)
William Waddell Fleming (Adult)
Roberta Moffitt Fleming

Harriette Harris Fleming
George Seymour Beckwith Fleming
Homer Perry
Frances Alexander Cunningham
Lillian Williams Johnson

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1918:

Willard Philip Lusk
Mildred Edith Hall

William Francis Hall

1919:

Esther Allen
Elizabeth Allen
Mary Veronica Monroe
Ella Fahlman
Rosanna Fahlman
Russell Smith Coleman

Raymond Willis Thayer
Elizabeth Veronica Thayer
William Henry Whitehill
Philip James Rusk
William Harvey Mackey

CONFIRMATIONS

Confirmed under Rev. Ebenezer Williams

1841

Henry Holdane
Mrs. Holdane

Margaret Uhl

1843

Eleanor Kemble
Mr. Sherman
Alexander Hamilton
James Blakely
Mr. Lyons
Mrs. John Jones
Mrs. T. Hamilton
James White
William White
Mrs. Woodburn
Jane White

Alexander Robertson
Mrs. Rees
Jane Eggleston
Mrs. Smith
Mrs. Joseph Robertson
Mary Robertson
William Eggleston
Mrs. Gardiner
Mrs. James White
Mrs. James Williamson
Eliza Smith

1847, Sept. 19, by the Rt. Rev. W. H. Delancey, D.D., Bishop of Western
New York. Presented by Rev. Robert Shaw.

Robert P. Parrott
Alexander Hamilton
Ambrose Blakely
Albert C. Moore
Gouverneur Paulding
John Blakely
Martha Simonson

Rebecca McCaffrey
Mary W. Morris
Mary Ann Levering
Ida Van Cott
Ann Patterson
Ann Blakely

1849, June 18, by the Rt. Rev. William R. Whittingham, D. D., Bishop of
Maryland.

Lucy Fuller
Sarah Lipsey
Anne McCahan
Maria Hamilton
Sarah Moore

John Harrison
Mary Jones
Elizabeth Muirhead
Sarah Isabel Shaw

1851, Sept. 15, by the Rt. Rev. W. H. Delancey, D. D., Bishop of Western New York.

Margaret LeMaire	William Kilbe
James N. Paulding	Sarah Turner
Gouverneur Kemble II	Frances English
John Brannigan	Rebecca Harrison
Susan Elizabeth Brannigan	Matthias Harrison
Phoebe Warren	

1852, Sept. 8, by Rt. Rev. C. Chase, D.D., Bishop of New Hampshire:

Selina Carmichael	Jeanette Richie
Eliza Warren	Rachel Greenwood
Mary Jane McCaffrey	Jane Sheldon

1853, May 16, by Rt. Rev. J. M. Wainwright, D.D., Provisional Bishop of New York:

Davenport Nelson	Ida Morris
Esther Nelson	Sylvanus Warren
Frederick D. Lente	Susan Lodge
Elizabeth P. Paulding	Anna Lodge
Albert Amerman	Georgiana Clooney
Hester Amerman	

1855, Nov. 8, by Rt. Rev. Horatio Potter, D.D., Provisional Bishop of Diocese of New York:

William Morris	John Jones
John Lipsey	Charles LeMaire
Loro Gilbert	Frederick Brannigan
Mary Jane Harrison	James Gardiner
Nancy Blakely	James Hamilton
Georgiana Morris	Susan Williamson
Caroline LeMaire	Sarah McCaffrey
Edgar Warren	Thomas Harrison

1858, July 13, by Rt. Rev. Horatio Potter, D.D., Provisional Bishop of Diocese of New York:

Richard Reed	George Lyons
Sarah Valentine	John Gray
Margaret Brunker	Matthias McCaffrey
Sarah J. Nelson	Martha Hamilton
Eunice Jaycox	Anne Jane Hamilton
Mary J. Cox	Ann J. Prince
Jacob Nelson	Charlotte Clooney
Thomas Reed	Sarah J. McCormick

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1861, April 30th, by Rt. Rev. Horatio Potter, D.D. Presented by Rev. Charles William Morrill:

[This was Bishop Potter's first official act after becoming, by the death of Bishop Onderdonk, Bishop of the Diocese.]

*Jackson O. Dykman	Mary Robinson
William H. Wells	Anna N. Robinson
John Hamilton	Margaret J. Amerman
Thomas Hamilton	Mary E. Gray
Ambrose Hamilton	Sarah J. Hamilton
Thomas Higgins	Mary E. Nelson
Robert Gardiner	Mary A. McCormick
Emily L. Dykman	Emily LeMaire
Patience Clark	Elizabeth F. Clooney
Mary F. Reese	Rhoda E. Amerman
Mary Hamilton	Mary Gardiner

1862, April 30th, by Rt. Rev. Horatio Potter, D.D.

John Sheldon	Ann Hyde
Andrew Harper	Isabel Smith
Alexander Hamilton, Jr.	Mary Sheldon
Benjamin A. Clooney	Susan Davenport
Charles A. Purdy	Elizabeth Booth
Aristamenius Rufus Nelson	Margaret A. McCaffrey
Enoch Secator Griffith	Isabel Amerman
Charles Tritschler	Josephine LeMaire
Josephine Nelson	Sophia Reig
Beulah Purdy	Mary Tritschler
Sarah Lodge	Agnes E. Lodge
Sarah A. Lloyd	Fannie Louisa Davis
Jane Hanf	Delia McLuen
Martha J. Gray	Eliza J. Williamson
Elizabeth Heaton	William Henry Nelson
Sarah Frances Gower	Caroline Butterfass
Mary Hyde	

1863, April 30th:

James Higgins	Sarah McLuen
Caroline Augusta Livingston	Letitia Pilson
Emma Williamson	Jane Harper

*Jackson O. Dykman was born in the Town of Patterson, Putnam County, studied law in the office of William Nelson at Peekskill. After his admission to the bar he settled in Cold Spring until 1866, when he removed to White Plains. In 1875 he became Justice of the Supreme Court of the State of New York.

1863, April 30th:

Susan Lyons	Edna Buckman
Sarah Shriver	Harriette Louisa Decker
Sarah K. Taylor	Emma Travis
Adella Cronk	Alice Greenwood

1863, Sept. 15th:

George P. Morris
(Confirmed in private)

1864, Sept. 18th:

Benjamin Nichols	Jane Hamilton
Julian James	Mary S. Coe
John T. Lawrence	Emily Warren
Mary Pearson Paulding	Sarah Jane Veach
Elizabeth Carty	Lucy Hart
Amelia Eliza Brown	

1865, May 3rd: Presented by Rev. Mytton Maury.

George Edward Harney	Emma Jones
E. F. G. Emmett	John Worthington
Isabella Sloane	Abram Buckman
Emma Hyde	Jane Cronk

1866, April 19th:

Caroline Davenport	Alexander J. Caux
William Taylor	

1867, May 11th:

Ann Greene	Frank E. Spellman
Ellen Greene	Mary Spellman
Mrs. Catan	Julia A. Wood
Mr. Foster	Peter Wood
Adelaide Garrison	Dallas Wood
John Higgins	Franklin Couch*
Mary McCoy	Mr. Van Winkle
Thomas Scott	Mrs. Van Winkle
Frank Skedgel	Mrs. McCord
Mary Skedgel	Sarah White
Virginia McCormick	William Shriver
Richard Lomax	William Rodie

*Franklin Couch was born at Vail's Gate, Orange Co., N.Y., December 11th, 1852. His childhood and boyhood days were spent in Cold Spring. In 1871 he removed to Peekskill, where he engaged in the practise of law, and became Corporation Counsel of the Village.

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1867, May 11th:

William Hamilton
Annie Truesdell
Mary Depew
Charles Haacke
Irene Musgrove
Mrs. Thompson

Brown Sears
Shepherd Shriver
Mrs. Nutter
Lena Thumbichler
Maria Lodge

1868, April 30th:

Mrs. Alger
C. Smith
Susan Van Winkle
M. Conklin
A. Monroe
I. Spellman
Mr. Nicholson
Mrs. Nicholson
Mrs. Stephenson
Sarah Smith
William William McQuillan
Thomas Gardiner
Robert Gray
Herman N. Emmett
Henry McIver
F. Chamberlin
I. Free
Mrs. Free

Julia Lawrence
Ellen J. Hamilton
Margaret Hamilton
Charles Jones
Margaret Kemble Lente
Louis N. LeMaire
Ellen Kemble Paulding
John Pilson, Jr.
William Purdy
Julia Pinkam
H. Scofield
Rose Taylor
Charles Amerman
F. Hitchcock
Ellen McIver
Ella Thomas
Henry Clooney

1869, May 10th:

Henry Rogers
Mrs. Elwell
Lydia Hamilton
Thomas Greene
Edward Pickens
Elizabeth Hamilton
John McQuillan
James Higgins
Mr. Sofield

Mrs. Sofield
Mary J. Harrison
Mary C. Elliott
John McGowen
Sarah J. Currie
Ebenezer Currie
Margaret Pilson
John Pilson
Ellis Y. Beggs

1870, July 3rd:

Sarah Barton
John Barton
E. Barton
Mr. Coleman
Theresa Gray

Charlotte A. Timm
Joseph Higgins
Mary E. Higgins
Emma Norris
Martha McRoberts

1870, July 3rd:

Anne Hamilton
Isabella Nelson
Elizabeth Young

Catherine Pfeifer
James Taylor

1871, June 30th:

Charlotte Garrison
Caroline Shultz
Joseph Robinson
Francis Condell
Josephine Caux

Angelica Burhaus
Julia Haight
M. H. Cornell
Jane Norris

1872, Aug. 25th, by Rt. Rev. Horatio Potter, D.D., Bishop of New York.

Presented by Rev. Charles Carroll Parsons.

Beatrice Paulding
Mary Elizabeth Briggs
Robert Wesley Lomax
William Henry Ladue
Alfred Hamilton Torbet
Charles Henry Currey
Thomas Jefferson Currey
Mary Ellen Currey

Magdalene Josephine Windberg
Mary Ellen Higgins
Ella Frances Amerman
Martha J. Caux
Frances Battelle
Charles Hugh Lomax
David Robinson
Annie Conklin

1873, April 22nd:

Ellis H. Timm
Charles Miller
Eleanor M. Miller
Fannie H. Holdane
Edward Higgins
Mary J. Taylor
Thomas Cuthbert Taylor
Frederick R. Amerman

George H. Lomax
Luke Higgins
Ida Marshall
Jane Marshall
Margaret Eva Haight
Ellen Kemble Lente
Maria Tillou Kemble
Sarah Hyde

1874, April 17th:

Mary Elizabeth Selleck
Sarah Gardiner
Dora Belle Jones
Ida Caroline Greene
Edna Margaret Greene
Irene Amerman
Grace May Ball
Catherine Ball

Eleanor Frances Nutter
Margaret Ellen McRoberts
Alice Baxter
Hester C. Donohue
Carrie A. Wettling
Elizabeth Irene Beardsley
Charlotte Jane Armstrong
Emma Louisa Mikmak

1875, April 9th, by Rt. Rev. Horatio Potter, D.D. Presented by Rev.

Isaac Van Winkle.

Ida Purdy
Mary McFarlane

Martha McIver
John Henry Weir Young

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1877, April 13th, by Rt. Rev. Horatio Potter, D.D.

William Robinson	Catherine Schenck
Confirmed in Trinity Chapel, N. Y.	Lucy Conklin
John Ward	Louise M. Thumbichler
Horace Waters	Sarah Strike
Annie Pilson	Annie Marshall Urquhart

1878, May 24th, by Rt. Rev. Horatio Potter, D.D.

Joseph Jesse Barton (Confirmed	Dora Birdsall
in private owing to illness) by	Sarah Elizabeth Heaton
Bishop Potter.	James Kirke Paulding
Gertrude Kemble	

1879, April 25th, by Rt. Rev. Horatio Potter, D.D.

Katharine Ogden Paulding	Thomas Higgins
Maud Sigourney Paulding	John Edward Taylor
Mary Elizabeth Sheldon	George B. Higgins
Matilda Heaton	Margaret Ashcroft
Ellen Blakely	

1880, Nov. 7th, by Rt. Rev. Horatio Potter, D.D.:

Charles William Taylor	Isabella Pilson
Andrew Harper, Jr.*	Henrietta W. Thumbichler
Margaret Mary Hamilton	

1882, Aug. 6th, by Rt. Rev. George Seymour, D.D., Bishop of Springfield, Ill.:

Emma Augusta Harrison	Mary Elizabeth Pilson
Ellen Louisa Timm	Henry Warwick Jamison
Mary Louise Trimble	Walter James

1884, April 24th, by Rt. Rev. Henry C. Potter, D.D., Assistant Bishop of New York:

Annie Matilda Thurbichler	Sarah Catherine Thomas
Martha Jane Cunningham	Mary Martha Dore
Mary Ashcroft	Annie McGee

*Andrew Harper, Jr., subsequently entered the ministry, being educated at St. Stephen's College and Seabury Divinity School. He was ordained to the Diaconate by the Rev. E. R. Welles, D.D., Bishop of Milwaukee, and to the Priesthood by the Rt. Rev. Dr. Gilbert, Bishop of Minnesota. Among the rectorships he has served are Wilkesbarre, Schenectady, Springfield, Mo., Brattleboro, Vt., at one time the home of Rudyard Kipling, Dover, N. H., Madison, Ind. He is at present located at Red Hook, N. Y. Mr. Harper is the only candidate that ever entered the holy ministry from this Parish.

1885, Oct. 4th, by Rt. Rev. Henry C. Potter, D.D., Assistant Bishop of New York:

Charles A. Miller	Sarah Ellen Taylor
Charles O. Thomas	Caroline Pilson
Sarah Emma Thomas	Laura Taylor Scott

1886, April 10th, by Rt. Rev. Henry C. Potter, D.D., Assistant Bishop of New York:

Matilda Ireland	Ellen Ashcroft
Mary Jane Blakely	Elizabeth Blakely
Blanche Hunter	James Greenwood Ladue
Maude Hunter	Harry Leigh Timm
Jeanette Edna Spellman	Thomas Cunningham
Charlotte Ann Timm	

1887, June 7th, by Rt. Rev. William J. Boone, D.D., Bishop of Shanghai:

Walter Dore	Marie C. Taylor
Phinetta Lawrence	E. Washburn Schofield
William A. Morse	

1889, May 30th, by Rt. Rev. Henry C. Potter, D.D., Bishop of New York:

Samuel S. Allen	Charles Pearson Paulding
Augustus G. Ruggles	Theodora Maria Lovelace
John J. Thompson	Florence G. Lovelace
J. Nevett Steele	Lillias Amelia Woods
Pupils in Rev. J. H. Converse's School	Elizabeth Isabella McQuillan

1889, June 2nd:

Minnie A. Boyd (Confirmed at St. Mary's, Manhattanville, N. Y.)

1891, April 17th, by Rt. Rev. Henry C. Potter, D.D., Bishop of New York:

James Louis Cunningham	William Henry Bell
Samuel Lloyd Cunningham	Hende Jane Condell
William Ashcroft	Ida May Condell
Frank H. Thomas	Caroline Taylor
William Henry Ireland	Emily Ashcroft
Henri M. Miller	Ann Smith Cunningham
George William Hamilton	Mary Edith McQuillan
Arthur E. Van Voorhis	Anne Ashcroft
James Ashcroft	Anna Augusta Taylor
William Higgins	Eunice Travis

1893, May 26th,* by Rt. Rev. H. C. Potter, D.D., Bishop of New York.

Presented by Rev. E. C. Saunders:

Sarah Patterson	James S. Boyd
Louise Harrison	Chauncey McElroy
Annie Simpson Sinclair	Donald Campbell

*Five of this class had been formerly Presbyterians.

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1895, Mar. 10th, by Rt. Rev. Henry C. Potter, D.D., Bishop of New York:

Ethel Melcher Collins	Robert Collins
Lillian Elizabeth Tapfer	Charles Van Vooris
Annie Ireland	Alexander Eastwood
Emily Phillips	John Sedgwick Cunningham
Sallie Lavinia Haight	Arthur Clement Saunders
Grace Monroe	Frederick Hulley

1897, Jan. 24th, by Rt. Rev. H. C. Potter, D.D., Bishop of New York. Presented by Rev. E. Floyd-Jones:

Jane Reed Grimont	Colin Tolmie
Louisa Alice Proudfoot	Edward Patterson
Ida Isabel Seymour	James Dorson Monroe
Bertha Tait	Robert James Matthews
Caroline Beebe Reeve	Shepherd Richard Shriver, Jr.
Wilmina Sears	Frederick Lath
Julia Lath	Nathaniel S. Hyatt, (who came
Evelyn Arklay King	from Trinity Church, Sing Sing,
Howard Kitchen Cable	N. Y., and was presented by the
George David Thomas	Rector, Rev. G. F. Ferguson).

1898, Dec. 4th, by Rt. Rev. H. C. Potter, D.D., Bishop of New York.

Lillian Scott	Edith Pugh
Emily Patterson	Seeley Knapp
Emma Cunningham	Estella Daniels
George Schofield	William Thompson
Mary Lath	James Roach
Mary Holden	William Coleman
Owen Pugh	

1902, Jan. 12th, by Rt. Rev. H. C. Potter, D.D., Bishop of New York.

Edith Pilson	John Hill
Samuel Monroe	Elizabeth Camp
Grace Patterson	Ida Van Tassel
Walter Patterson	Sadie Van Tassel
Electa Covert	Emily Noble
Florence L. Miller	Elizabeth Germond
Viola Ellison	Ethel Amerman
Elizabeth Eastwood	Charles O. Lath
Madeline Tolmie	George Thomas
Martha Tolmie	Catherine Schumann
Helena McLean	Frederick H. Bisch
Charles Phillips	Emma Ireland
Arthur Henry Tait	Virginia DeMary

1905, Nov. 26th, by Rt. Rev. D. H. Greer, D.D., then Bishop Co-Adjutor:

Catherine Trimble	Daisy Conly
Bertha Daniels	Elizabeth Brent
Rebecca Whittaker	Elizabeth D. Tolmie
Dorothy Phillips	Edith M. Benjamin
Adam Jones	James Anderson
Sherman Winslow	Newell Covert
Henry J. Rusk	William Bailey
Esmond Sharpe	George McLean
Edward Coleman	Clifford Johnson
John H. Coleman	Elbert Beckett
Howard W. Coleman	Ralph Cozino
Edward Pugh	Mary Jones
Frederick Hill	Martha Patterson
Lester Monroe*	Charlotte Wallace
Hamilton McKay	

1908, June 4th, by Rt. Rev. D. H. Greer, D.D., Bishop of New York:†

Josephine Pilson	Helen Armstrong
Edith Cunningham	Edith Hansen
Blanche Garbrabant	Hazel Best
Louisa Kesselring	Clara Bolstetter
Lucy Best	Alice Anderson
Isabel Amerman	May Anderson
Anna Brooks	Elizabeth Smith
Sarah Brent	Elizabeth Smith
Gertrude Coleman	Agnes Kupalian (Armenian)
Maude Coleman	Nellie Carpenter (Romanist)
Jeanette Spalding	Florence Belknap
Edith Hall	Ella Rose Huestis
Earl Hall	Lily Lawrence
Elizabeth Hill	Edna Masten
Caroline Lorentzen	Inwood Brent
Alice Henyan	Avery H. Kimmel
Gladys Pugh	James McLean
Emily Haight	William Harris
Edna Haight (Methodist)	Walter Harris
George Phillips	Frederick Anderson

*Lester Monroe, when a member of the Sunday school, attained the remarkable record of not failing in his attendance a single Sunday for 15 years. It is doubtful if this record can be surpassed or even duplicated by any Sunday school scholar elsewhere.

†The largest class in the history of the Parish—40.

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1910, Nov. 27th, by Rt. Rev. D. H. Greer, D.D.:

Ella P. Dyos	William Foster
Eleanor F. Casey	George Hill
Isabel Gent	Archie Hosier
Eva Lawrence	Oliver Jackson
Jessie Lorentzen	Benjamin Hall
Catherine Lorentzen	Senley Monroe
Alice Perry	Howard Patterson
Dorothy Coleman	Donald Lusk
Eleanor Miller	Horace Pugh
Lila Masten	James Smith
Erma Masten	Frederick Smith
Marjorie Wheatley	Sidney W. Kimmel
Ethel Best	Joseph Y. Wheatley
Estella Daniels	

1915, Oct. 3rd, by Rt. Rev. D. H. Greer, D.D.:

Augusta Campbell	James Trimble
Zaitie Rundell	William Sedgwick Cunningham
Mildred Cunningham	William Finck
Lucy Lawrence	Leslie Cunningham
Elizabeth Lowry	Hamilton Hall
Arabella Smith	Walter Ray Higgins
William Lawrence	George Conly
Willard Lusk	Theodore R. Eiler

1916, Nov. 19th, by Rt. Rev. C. S. Burch, D.D.:

Lucille Allis (Presbyterian)	James Francis Cunningham
Frances Allis (Presbyterian)	George Jackson
Agnes Allis (Presbyterian)	Mary Rundell
Amelia Lusk	Mildred Perry
Martha Cunningham	Effie Hall

1917, Nov. 17th, by Rt. Rev. C. S. Burch, D.D., Bishop Suffragan of New York:

Charles Seton Lindsay	Ruth Coleman
Mary Lewin Lindsay	Ruth Johnson
Richard Ludlow Giles	Effie Masten
Harriet Coleman	Helen Conly

1918, Nov. 10th, by Rt. Rev. C. S. Burch, D.D., Bishop Suffragan of New York:

Mary Jackson	Charles Cunningham
Florence Marié	Walter Jackson
Marian Fleming	Andrew Jackson
Katherine Fleming	William Fleming
Alma Matthews	Richard Hall
Louise Finck	James Coleman
Evelyn Smith	J. Bennett Southard, Jr.

MARRIAGES.

Recorded by REV. EBENEZER WILLIAMS

- Sept. 28, 1839 Robert Parker Parrott to Mary Kemble, took place at the residence of Gouverneur Kemble in the presence of Gouverneur Kemble, Wm. Kemble and family, Mr. Paulding and family, Mr. Poinsett and wife, Mrs. Gouverneur and others. This marriage was solemnized just before the incorporation of the Parish
- June 4, 1840 Theodore Foster—Margaret Purdy married at Mrs. Purdy's house in the presence of many witnesses
- Oct. 12, 1840 Isaac Carey to Eliza Washburn, married at Cold Spring House of Mr. Washburn in the presence of his family and others
- Oct. 27, 1840 Jacob Nelson to Catherine Jane Lowe, married at the house of Mr. Lowe in the presence of his family and a numerous party
- Dec. 27, 1840 George Cronk to Rosetta Van Tassel, married at the residence of Robert P. Parrott in the presence of the servants of the family
- Apr. 13, 1841 David Anthony to Elizabeth Forshay, at the house of Mr. Forshay in the presence of a large company
- May 6, 1841 Wm. Doherty to Miriam Reid, at the residence of Judge Warren, Cold Spring, in the presence of a respectable and large company
- July 20, 1841 Wm. Gardener to Eliza Shannon, married at Nelsonville, at the house of Mr. Caffry

- Dec. 8, 1841 John Brit to Sarah Winters at a Mr. Stone's House, Cold Spring, in presence of Mr. Stone and family and several neighbors
- Feb. 26, 1842 James Woodburn to Elizabeth White, married at Nelsonville at the house of Mr. Caffry
- Mar. 3, 1842 Ambrose Rees to Elma Matilda Tuthill, at Cold Spring at the House of Mr. Collins in presence of a large company
- May 5, 1842 Barnabas H. Bartol to Emma Welchman, at Cold Spring House of Dr. Edward Welchman, in presence of a large company
- Jan. 4, 1844 Jacob McLeRoy to Maria Van Hoyt, at the house of Mr. Lester near Nelsonville

Recorded by REV. ROBERT SHAW

- July 5, 1844 Charles Richey to Mary Ann Wanluck
- Oct. 14, 1844 Alexander Hamilton to Elizabeth Buchanan
- Dec. 14, 1845 David Hustis to Mary Elizabeth Dykman
- Oct. 17, 1846 Benjamin Levering to Mary Ann Corson
- Mar. 26, 1848 Matthias Kohler to Catherine Reifert
- Apr. 1, 1848 James Sparks of Peekskill to Lydia Garrison
- Apr. 11, 1849 Charles J. Nourse to Margaret Kemble (in New York)
- Apr. 29, 1849 Stephen Wallace to Lydia Hamilton of New York
- May 8, 1849 Thomas Hamilton Smythe to Hulda Maria Dykman

Sept. 9, 1849	John Hamilton to Eliza Hamilton
Jan. 25, 1850	Wm. Hamilton to Ann Blakely
Dec. 1, 1850	Michael Austin to Jeannette Campbell of Philipstown
Dec. 25, 1850	Lindsley Turner to Sarah Sheldon
Mar. 28, 1851	James Cunningham to Mary Ann Pickens
May 6, 1851	Wm. Blakely to Martha Hamilton
Sept. 2, 1851	David Cooper of Greenwood, Orange County, New York to Mary Jane Barton
Oct. 27, 1851	John Faulkner to Isabel McAllister
Dec. 3, 1851	Hamilton Williams to Mary Jane Faulkner
Feb. 12, 1852	Colin McKenzie to Catherine Dooley
Aug. 21, 1852	Oliver Patten to Sarah Jane Norwood
Mar. 14, 1853	Bernard McDermott to Eliza Matthews
Apr. 6, 1853	Frederick D. Lente to Mary Kemble (marriage solemnized in New York)
July 1, 1853	Wm. McGuffick to Elizabeth Greene
July 5, 1853	James Anderson to Agnes Drenner
Aug. 27, 1853	Wm. Hamilton to Mary Faulkner
Sept. 15, 1853	Henry F. Whitter to Ida W. Morris
Sept. 22, 1853	David B. Urquhart to Margaret Rodgers
Sept. 22, 1853	Wm. Harrison to Mary Ferguson
Oct. 10, 1853	Richard Fennan to Elizabeth Anderson
Dec. 15, 1853	Alexander Barrett to Susan Telford
July 24, 1854	Samuel Mulligan to Isabel Maguire
Sept. 30, 1854	Wm. McCoy to Margaret Cotter
Oct. 3, 1854	James Blakely to Nancy McIver
Apr. 16, 1855	Matthias Riggs to Barbary Myers

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Apr. 16, 1855 Louis Reyher to Annie C. Heinricke
Apr. 30, 1855 John McCahan to Mary Brophy
July 16, 1856 Richard Shaw Wood to Sarah Isabel
Shaw
July 27, 1857 Daniel G. Platt to Harriet Davis
July 8, 1859 Edward Fobes to Elsie Folsom

Recorded by REV. CHARLES W. MORRILL

Nov. 6, 1861 Cyrus Gedney Mead to Mary Ann
Jones
Nov. 12, 1861 Peter Rowland Heaton to Elizabeth
Sheldon
Nov. 6, 1862 Richard Shepherd Shriver to Martha
Hamilton
Jan. 8, 1863 Wm. Travis to Ann Hyde
Nov. 24, 1863 Cornelius Hook to Eliza Warren
Dec. 10, 1863 Joseph Leonard to Georgina
Clooney
Apr. 20, 1864 John Savage Crary to Sarah Ann
Lloyd
June 16, 1864 John Dillon to Katherine Fitz-
patrick

Recorded by REV. MYTTON MAURY

Jan. 18, 1865 Washington Augustus Roebling to
Emily Warren*

*Emily Warren Roebling was famous for the part she took in the completion of the Brooklyn Bridge begun January 3, 1870 and completed May 27, 1883. Her husband, Washington A. Roebling, Engineer of the Bridge, contracted the Caisson Disease, and became incapacitated. He surveyed the work by telescope, the details of which were reported to him while lying in bed. It is said that

- Jan. 18, 1865 Edgar Washburn Warren, to Cornelia Maria Barrows
Both the above were married by
Rev. Henry Burrows, Jr., Rector of
Christ Church, Quincy, Massachusetts
- May 16, 1865 Thomas Brooks to Mary Elizabeth Gray
- Oct. 3, 1865 Louis Ellers to Fredericka Stierley of Switzerland
- Jan. 8, 1866 Wm. Maury to Cornelia Ludlow Field (in St. Louis)
- July 17, 1866 Francis Doughty to Hannah Mumford Starr
- Nov. 15, 1866 Wm. Lawson Shriver to Jane Eliza McCormick
- Nov. 28, 1866 Charles Watson Williams to Elizabeth Frances Clooney
- Feb. 28, 1867 Charles Alonzo Denike to Josephine LeMaire
- May 4, 1867 Samuel Condell to Mary O'Connor
- May 4, 1867 Michael Devine to Bridget McGrath
- Sept. 29, 1867 John Allen Wilde to Emma LeMaire
- Feb. 6, 1868 George Thomas to Mary Hamilton
- Mar. 17, 1868 James Cunningham to Ann Smith

Mrs. Roebling was the first woman to cross the Bridge, seated in a barouche, with a rooster on the box symbolizing Victory. Emily Roebling was born in Cold Spring in 1843, She was the daughter of Sylvanus Warren and sister of Major General Gouverneur Kemble Warren, a gallant soldier and famous hero of the Civil War

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- Aug. 13, 1868 John McGowan to Ann Jane Hamilton
- Mar. 9, 1869 Caleb Curry to Ann Soper
- June 23, 1869 Hamlet Hart to Emma Travis
- Sept. 7, 1869 Samuel Greene Wheeler to Isabel Magdalen Sloane
- Sept. 7, 1869 John Hamilton to Emma Greene
- 1870 Friedrich Ritter to Cecilia Rodgers
- June 5, 1870 Friedrich Fahlisch to Sophie F. Sperfeld
- Oct. 26, 1870 William H. Ladue to Alice Greenwood
- Oct. 31, 1870 Samuel C. Walters to Rosalie Fannie Pinkham
- Nov. 23, 1870 George Curry to Emma Hyde
- Apr. 3, 1871 Thomas Gordon to Mary Jane Smith
- Sept. 5, 1871 Peter H. Westgaard to Sophia Greene
- Sept. 7, 1871 James Peter Amerman to Rhoda E. Amerman
- During this time the Parish was in charge of visiting clergymen there being no Rector
- Sept. 20, 1871 Joseph H. Caux to Alice Hermance (By Rev. Robert Fulton Crary)
- Oct. 5, 1871 Benjamin Travis to Hannah Jane Conklin at the house by Rev. C. F. Hoffman, Rector of "St. Philips in the Highlands"
- Dec. 14, 1871 Samuel Hamilton to Mary Ann Huston by Rev. C. F. Hoffman
- Dec. 26, 1871 John Sedgwick Barnett of Brooklyn to Sarah Smith (By Rev. M. E. Willing)

Recorded by Rev. CHARLES CARROLL PARSONS, Rector

- June 11, 1872 Stephen Sara to Sarah Ann Mikmak
June 12, 1872 Alexander Troup to Augusta Lewis
June 12, 1872 George Edward Harney to Maria Renshaw Jacques
Oct. 19, 1872 James Nelson McCormick to Pamela Garceau
Oct. 23, 1872 Charles Phillips Young to Isabel Amerman
Nov. 7, 1872 Hiram Frank Winchester to Laura Gertrude Benjamin
Nov. 12, 1872 Peter Boyd to Harriet Zeliph
Nov. 14, 1872 William Barton to Mary Gardiner
Oct. 16, 1873 Uriah Ferguson to Martha Scully
July 4, 1874 Rev. William Peter Pearce to Laura Teresa Francis
July 17, 1874 Andrew Fisher to Ann J. Redmond

Recorded by Rev. ISAAC VAN WINKLE

- Sept. 19, 1874 Warren Claude Leffel to Helen Euphrosine Crosby
The witness to this marriage was Clara Louise Kellogg, the famous American singer of her time, who resided, during the summer, at her beautiful home, just outside the Village limits of Cold Spring. Miss Kellogg sometimes participated in the services at St. Mary's, and whenever it was known that her rare voice was to be heard there, many availed themselves of the opportunity to hear her.
Nov. 26, 1874 Perry Hermance to Margaret McCaffrey

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June 23, 1875	Jeremiah Ryan to Sarah Virginia McCormick
June 28, 1875	Stephen Carr Lyford to Gertrude Kemble Paulding
Oct. 12, 1875	George Wilson Murdock to Mary Pearson Paulding
Oct. 14, 1875	Isaac Van Winkle to Margaret Kemble Lente, married by Rev. George F. Seymour, D.D., then dean of the Seminary in New York afterwards Bishop of Springfield, Ill.
Dec. 29, 1875	John Alexander Tait to Emma Norris
Apr. 18, 1876	Arthur Thompson to Dora Belle Jones
Nov. 26, 1876	James Morrissey to Amelia Davidge Dore
Dec. 2, 1876	Edward Titus to Josephine Stansbury
Mar. 6, 1877	Isaac Newton Bell to Sarah Catherine Taylor
Mar. 3, 1878	Frederick Rochery to Kate Case
May 12, 1878	Prosper Weiss to Mary Elizabeth Miller
May 12, 1878	William Wood to Amanda Hicks Turner
Sept. 18, 1878	John Pilson to Josephine Camp
Oct. 23, 1878	Frederick Mills Camp to Rose Anna Taylor
July 2, 1879	Louis N. LeMaire to Emma Collins
July 20, 1879	Hiram Stevens to Elsie Hadden
Sept. 29, 1879	Joseph Perry to Martha Elizabeth Mason
Oct. 18, 1879	Charles Lewis to Mary Jane Harrison
Aug. 28, 1880	William Bangs Allen to Matilda Purdy

- Mar. 8, 1881 Joseph Marvin Morrison to Mary Ann McCormick
- June 16, 1881 John Condit Pennington to Ellen Kemble Paulding
- Sept. 4, 1881 Peter Zigler to Babell Huss
- Sept. 9, 1882 Randal Waddell to Mary Jane Bradley
- Sept. 17, 1882 Andrew F. Wanner to Elizabeth Kreitz
- Nov. 15, 1882 Stephen Louis Odell to Theresa A. Gray
- Jan. 21, 1883 Samuel Fernando Rowe to Sarah Louisa Hyde
- June 6, 1883 Thomas Moore to Margaret Louisa Hamilton
- Nov. 29, 1883 Richard Smith Condell to Mary Jane Lawrence
- Feb. 20, 1884 John Hoyt Carpenter to Sarah Frances Jones
- June 25, 1884 William C. Southard to Ellen Greene
- June 1, 1885 Charles Carroll Gillett to Jane Charlotte Davis
- Mar. 3, 1886 James Monroe Camp to Amelia Morissey
- June 1, 1886 George Albreé Freeman, Jr. to Beatrice Paulding
- Oct. 24, 1886 Emil Otto Weber of West Point to Anna Maria Schmidt
- Jan. 4, 1887 Harry Cramer to Sarah Agnes Bloomer
- Jan. 12, 1887 Frederick E. Prétat to Margaret Mary Hamilton
- June 7, 1887 Howard William Cable to Nina Delia Morse
- Sept. 26, 1887 William Minot Hyatt to Mary Martha Dore

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Oct. 5, 1887	William Henry Haldane to Alice Paulding
Feb. 22, 1888	Charles Young Sears to Wilmina Hall
June 24, 1888	William A. Shriver to Carrie Emma Decker
Nov. 14, 1888	Oscar Howell Dolson to Angeline Philips Butler
Aug. 13, 1889	George Edmund Negriss to Louisa Mary Ann Puckett
Dec. 31, 1889	James Campbell McKay to Jane Hamilton
Feb. 6, 1890	Alexander Spalding to Mary Jane Taylor
Apr. 25, 1891	Frank Eiler to Martha Jane Cunningham

Recorded by REV. E. C. SAUNDERS

Apr. 6, 1892	John Edward Taylor to Rebecca Charlotte Forman
Apr. 26, 1892	Charles Asa Miller to Mary Elizabeth Thomas
June 15, 1893	William Augustus Morse to Isabella Pilson
Aug. 2, 1893	James F. Fitzpatrick to Emily F. Pulschen
Sept. 12, 1893	Thomas Cuthbert Taylor to Jane Paul
Oct. 8, 1893	William Edwin Walton to Fannie Shepherd Prince
Dec. 30, 1893	Willard Horace Tilman to Grace Gertrude Ackerman
Apr. 26, 1894	Henry Duncan Ticehurst to May Louisa Shriver
June 28, 1894	Greene Thorn Crookston* to Sarah Gardiner
Sept. 3, 1894	Garry D. Vandermark to Maggie J. R. Anderson

*Greene T. Crookston and William Burns are the only mechanics still residing in this village, who participated in the construction of the present church of St. Mary's.

- Oct. 24, 1894 Gilbert Mills Soule to Gertrude
Lavinia Collins
May 18, 1895 Edward Swanton Sands to Sarah
Flynn

Recorded by REV. E. FLOYD-JONES

- Sept. 4, 1895 Charles Baker to Sarah Ashcroft
Apr. 15, 1896 Gordon Campbell to Gertrude
Kemble
Nov. 17, 1897 Charles Nichol Bancker Camac,
M.D., to Julia Augusta Metcalfe.
Married by Rt. Rev. Thomas A.
Starkey, D.D., Bishop of Newark,
New Jersey
June 15, 1898 John Young Mekeel to Sallie Lavinia
Haight
July 2, 1898 William O. Dunseith to Alida Cole-
man
July 30, 1898 James L. Cunningham to Emma
Pope
Oct. 5, 1898 Eugene Champlin to Bertha Thorn
Jan. 23, 1899 John C. Kelley to Mary Cathcart
Feb. 15, 1899 Frank E. Hoffman to Lillian May
Truesdell
Sept. 29, 1900 Henderson Weir to Mary Campbell
(St. Michael and All Angels' Day.)
Jan. 8, 1901 William J. Rundell to Emily Ash-
croft
Feb. 23, 1901 Eugene G. Andrews to Edna Mary
Niver
Oct. 29, 1901 Helen Rutherford Taylor to Charles
M. Nichols
Mar. 12, 1902 Samuel Robert Mohurter to Loretta
Steinbrick
Apr. 24, 1902 Elihu Porter to Ida Caroline Greene
Aug. 23, 1902 Ernest Iver Ferdinand Wallin to
Ida May Condell

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Oct. 18, 1902	Peter Easton to Caroline Pilson
Apr. 22, 1903	Frederick McIlravy to Sarah Hallenbeck
June 24, 1903	William Garfield Matthews to Hildiga Amelia Swenson
Oct. 17, 1903	Frank Sutherland to Elizabeth Flynn
Feb. 26, 1903	Harrison C. Travis to Sarah Elizabeth Garrison
June 1, 1904	John Sedgwick Cunningham to Nellie Robb
Sept. 4, 1904	Esmond Sharpe to Effie Simmons Shriver
Oct. 20, 1904	William J. Bailey to Ann Smith Cunningham
Apr. 26, 1905	Henry J. Rusk to Emily Patterson
July 2, 1905	Edmund Smith to Florence Chapin
Sept. 24, 1905	Robert Francis Todd to Mabel Lucinda Terwilliger
Nov. 4, 1905	Julius A. Edwards to Charlotte L. Thompson
Nov. 4, 1905	Svend Sorenson to Harriette J. Bross
Dec. 27, 1905	Henry Cornell Baker to Agnes Madeline Tolmie
Apr. 23, 1906	John Preston Howden to Marguerite Jaycox
June 27, 1906	Samuel Monroe to Catherine Trimble
Sept. 27, 1906	Thomas Francis Cunningham to Jane Caldwell
Jan. 26, 1907	Coryell Clark to Katherine Campbell
June 6, 1907	Bruyn Polhemus to Betsy Edna Denny
Nov. 2, 1907	Orril Fortune to Margaret McHenry

- Dec. 29, 1907 William M. Weddell to Emeline Denny
Aug. 2, 1908 Louis H. Rinn to Clara L. Denny
Dec. 24, 1908 Henry S. Hulse, Jr. to Marie E. Haight
Nov. 24, 1909 Arthur T. Pilson to Alice E. Henyan
Aug. 10, 1910 John Edward Holden to Anna Statia Ladue
June 30, 1911 Eugene E. Henyan to Bertha Daniels
July 14, 1911 Frank Bond to Jennie R. Grimont
Oct. 26, 1911 Charles B. Fullaway to Sarah M. Patterson
Oct. 29, 1912 Osmond M. Baxter to Martha Giles Tolmie
Nov. 24, 1912 William H. Lewis to Frances Decker
Jan. 23, 1913 Edward H. Pugh to Jane A. Archie
Nov. 21, 1914 William Fahlman to Annie Conley
Feb. 2, 1916 Edward Tompkins to Florence L. Miller
Apr. 9, 1916 Morton C. Hasbrouck to Minnie G. Brown
May 12, 1917 Charles Van Riper to Ella J. Hansen
July 17, 1917 Theron Louis Merritt to Blanche Martha Neice
Sept. 2, 1917 Harry M. Glover to Minnie Dibbell
Nov. 28, 1917 Lester Monroe to Anna Merkle
May 5, 1918 Frank Conley to Jennie Elizabeth Farmer
June 11, 1918 William Creary Woods to Edna Bell Bentz
June 18, 1918 Emil Hrusa to Anna Brooks
Oct. 26, 1918 Edward L. Post to Dorothy Coleman
Nov. 27, 1918 George F. Sergeant to Mary Elizabeth Clark

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- Apr. 9, 1919 Ferdinand M. Bartelme Major U. S.
Army, to Gertrude A. Spalding
(Married at St. Thomas's Church,
New York)
- Aug. 3, 1896 Samuel C. MacGuire to Claire Patterson
- Aug. 5, 1919 Robert J. Garrison to Estelle T.
Klein

BURIALS

1839:

Mary Sylvester	Thomas Prince
Winifred Craig	

1840:

Joseph Faulkerin	Justus Miller
Isaac Finch	John Young, M.D. (Physician of Cold Spring).
Alexander English	John Warren
Ambio Serio	Henry Holdane
Harman Bonnik	Samuel Bransford
Louis Ellesenda	John Palmer
Mary Lee (Matron of West Point Hospital).	

1841:

John Hamilton	Susanna Jones
Mary Ann Hamilton	Edward Martin
Maria H. Foote	John Sutherd
Sarah E. Rogers	Thomas Van Brunt
Ward Rogers	

1842:

Elizabeth Dale	Harvey Flagler
Sarah Brewer	Mary Williams
George Jones	

1843:

Thomas Shepherd	Katherine Kemble
Margaret Williams	(Buried at Tarrytown, within the walls of the Tower of Christ Church).
(Wife of Rev. Ebenezer Williams, first Rector of St. Mary's and St. Philip's in the Highlands. She is buried in St. Philip's Churchyard.)	George Williamson
Mary Ann Marshal	Thomas Bell

1844:

Cornelius Nelson
Eliza Prince

John Robertson
Alexander Lyons

1845:

William Smith

Margaret Van Cott

1847:

Eliza McCaffrey
William Hamilton
John Hamilton
Robert Parrott Lockwood

Alexander Lyons
Mrs. Donaldson
George Sherman
Frances Hamilton

1848:

David Sunderson
Isaac Wright
Samuel Bell
David Williams
Georgianna Jones

Isabel Rodie
William Purdy
Phyllis Greenwood
John Duncan Richie

1849:

Robert Graham
Samuel Patterson
Robert Muirhead
Thos. Porter.

John Evans
Margaret Hamilton
Hannah Grey
William Mizigadus

1850:

Susanna Lyons
Mrs. Sheldon
Mr. Jones
Mr. Odell

Mary Ann Patterson
Solomon Snowdon Gordon
Seymour Birdsall

1851:

Margaret Higgins
Clarinda Denton

Rosetta Matthews

1852:

Isabel Rodie
Anna S. Paulding
James Greenwood
Evlín Smyth

Juliet Hustis
Jane Robinson
William Marion Brunker

1853:

William James Hyde
James Lipsey
Winifred Livingston
Mary Leget Taylor
Mrs. Blakely

Alexander Trowbridge Dykman
Margaret Sears
William Branigan
Mrs. McCaffrey

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1854:

Mary Andercott	William Alexander Hamilton
Christian Myers	Elizabeth Gordon
William H. Dore	Mary Higgins
Charles A. Gresham	Margaret A. Greenwood
James Cunningham	Thomas Higgins
William Clooney	John McKenzie
Mary Jane Marshall	John Lipsey
Dallas Wood	John Branigan
Mary Ann Cunningham	Therese Ryer
Rachael Lawson	

1855:

Mary Jane Hamilton	William Henry Jones
Elizabeth Ann Hamilton	Frederick D. Lente
James Grey	David Robinson

1856:

Richard Matthews	Mary Ledgwick
Joseph Mulligan	

1857:

Margaret LeMaire	Edwin Valentine
Franklin Lipsey	William Edward McDavid
James Nelson	Charlotte Trichler

1858:

Arthur Grey	Fannie Hooker Wood
Cortland Valentine	Anna Holdane
Albert Dykman	Rebecca Harrison

1859:

Sylvanus Warren	Eunice Jaycox
John Mills Brown	

1860:

William Nelson	Miriam Dore
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1861:

Eliza Ann Gardiner	Sarah O. Briggs
(Buried by Rev. C. F. Hoffman, Rector of St. Philip's in the Highlands.)	(Buried by Rev. Robert Shaw, 2d Rector of St. Mary's.)
Hannah Lemon	John Lipsey
Frederick Branigan	(Buried by Rev. Charles Bab- cock.)
Ida Cora Sylvester	

1862:

Mary Wells	Ambrose Rees
Davenport Nelson	Catherine Lynn
Francis R. Caux	Elizabeth Smith
William Schneck	Rosie Kune
Eliza Huested	Florinda Harrison
Mary Tritschler	

1863:

Ann Clooney	William Henry Harrop
Levi L. Livingston	William Higgins
Charles Tritschler	James Franklin Smith
Louisa A. Truesdell	Mary Anne Harper
Elizabeth Heaton	William D. Truesdell
James Blakely, Jr.	Joseph Robinson
Elizabeth Prince	Albert A. Dykman
Arista Nelson	

1864:

Nickolas Arenst	Richard E. Dore
Thomas Evans, Jr.	Oscar E. Clooney
Gertrude Holdane	Margaret J. Blakely
Charles H. Chapple	George P. Morris*
Charles McQuillan	Robert Booth
William Watson Taylor	Henrietta Jaycox

*George Pope Morris was a journalist and poet of considerable prominence. He was born in Philadelphia, October 10th, 1802. From 1820 to 1842 he edited the New York *Mirror*. Among his intimate friends was Samuel Woodworth, Author of "The Old Oaken Bucket." He carried a commission, as Brigadier General of the New York Militia. Gen. Morris is especially known as the author of the famous poem "Woodman Spare that Tree" through which he achieved an undying fame. The origin of the poem was due to a stroll in the Bloomingdale section of the City of New York. Upon finding a workman about to cut down a very old tree, under which a friend who was with him had played as a boy, with prompt action he paid the man \$10.00 and the three then went to the woodman's cottage, where Morris drew up a bond certifying that the tree should be preserved during his friend's lifetime. Gen. Morris lived at "Undercliff," just North of the Village which was one of the notable places on the River. He died in New York, July 16th, 1864, in the 62nd year of his age.

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1864:

Annie P. Lente
Gertrude B. Lente
Thomas Prince
Theodore Butterfass

Frederick J. James*
Christopher Alexander Kingsley
Ida Wetherington
Jabez Lemmon

1865:

William James Hyde
Clarissa Thornber
George Buckman
Abraham Buckman
Charles D. Taylor

John A. Hamilton
Eleanora Haacke
John E. Townsend
George Townsend

1866:

William Lyman Phillips
George Washington Wise
George Frederick Worthington
William A. Higgins
Gouverneur Kemble Dykman

Georgianna Leonard
Henry Spellman
Joseph Deming
Sarah Lipsey

1867:

Emma Schmidt
M. Croatridge
Mary Lloyd
L. Taylor Bowne
Mary Martha Hyde
F. Hitchcock
Sarah P. Wood
Felix Hitchcock
Sarah Cunningham

Robert Stark
Daniel McCord
James H. Spellman
George Martin
Annie Schnack
Louisa Wood
Theresa A. Dore
Adelaide Hyde
William McIvers

*Frederick J. James graduated from the United States Military Academy, June 17th, 1862, as Second Lieutenant, Third Cavalry. He served during the Rebellion with the escort of the headquarters of the Army of the Potomac, July, 1862 to 1863. He participated in the Virginia, Peninsula, Maryland and Rappahannock Campaigns, being engaged in covering the movements of the Army from Harrison's Landing, August 1st, 1862, also in the Battle of South Mountain, Antietam Battle, Battle of Fredericksburg, on the expedition up the Tennessee River to Petersburg, destroying rebel craft. He was a member of the sixth division, 16th Army Corps acting as Ordnance Officer at Camp McRae near Memphis, Tennessee. While on the march to Corinth, Mississippi, was engaged in action at Colliersville, Tennessee, where he was severely wounded. Lieutenant James died Aug. 6th, 1864, by falling from his horse near Cold Spring, N. Y.

1868:

Jason Dore

1869:

Maria Hitchcock
Charles Nickerson
George Sofield

Mary Lyons
Elizabeth Cash
William Lipsey

1870:

Julian L. James*
S. Schreck
Sarah Elwell
Charlotte Shriver
Charlotte Butterfass
Sarah Mytton Maury

Martha Dewhurst
Elizabeth Harper
James Dewhurst
Eliza B. Maury
Phoebe Warren

1871:

Alexander Nelson
Dennis S. Gushee
Alida M. Truesdell
Matilda Sheldon
Henry Rossiter
T. P. Rossiter
Martha Jane Condell

M. S. Purdy
Sarah White
†Augusta Schmidt
†Charles William McGowan
†Walter Ellis Timm

(Buried by Rev. W. S. Boardman).

1872:

James R. Williamson
Walter Wheaton Clark
Frederick K. Elliott Grey
Asa S. Truesdell
John Andrew Van Voorhis

Elwood Thurston Lynch
Arthur Scott
Grace Lush
Carl Windberg
Susan Sofield

1873:

George Cloony
James Carmichael
John Ashcroft
William S. Shriver
Thomas Lipsey
Alice Caux
Sylvanus Ferris

Thomas Suter
Asenath Dykman
Rhoda E. Amerman
Rose Duvall
Bayard Kemble
(Buried, August 24th, by Rev.
Mytton Maury.

1874:

Ann Louise Hitchcock
Limbrough Young

John Timm
Elizabeth Hamilton

*Enlisted Co. F. 7th Regt., 1863. Captain U. S. Volunteers. Aid-de-Camp, Gen. G. K. Warren.

†Buried by Rev. Mr. Gushee.

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1875:

Edward Kernan	Grace Dewhurst
William McCoy	George Lyon McQuillan
Maria Skene	Frank Leonard Gardiner
Elizabeth Morrison	Lena Mayer
John Lambert	Emma Williamson
(Burial service performed by Rev. Mr. Bonsall).	(Buried by Rev. Mr. Orr).
Francis Wood Young	Robert Frederick Spellman
*Gouveneur Kemble I (Senior Warden)	John Hamilton

1876:

John Taylor (Vestryman)	Sarah Virginia Ryan
John Brennan	Rebecca McCaffrey
Peter Loins	Samuel Robert Condell
Alexander James Caux	Thomas Young Sheldon
Grace Mellen	Wilson Purdy
Jane Elizabeth Miller	William Shultz Barton

1877:

Dallas R. Wood	Alexander Hamilton
Robert Parker Parrott, † (S. Warden)	James Harvey Briggs
(The Bishop of New York, the Rev. M. Maury took part and several other clergymen.)	Catherine Cronk
	William Travis
	Frederick Travis

1878:

Emily Pearson Lyford	Anne Marshall Rogers
Alexander Francis Martin Caux	William L. Simmons

1879:

Cyrus Benjamin Boyd	Frederick James Camp
Benjamin Travis	John Robinson
James Sears	Maria A. Hitchcock
Linsdale Turner	Annie Conklin
Peter B. Lawson	Anson Lovelace
Thomas Green	Nathalie Mary Paulding

*Bishop Potter of New York, Rev. M. Maury and Rev. C. C. Parsons took part in the service and a large number of people followed the remains to the grave.

†“A generous friend to Cold Spring Chief benefactor of St. Mary's. A ready helper to all in need. A life of consistent piety, and childlike faith was ended by a peaceful death.”

1880:

Joseph Gray	Marian Eckford Paulding
James Harper	Mary J. Taylor
Matthias McCaffrey (Vestryman)	John Blakely

1881:

Joseph Dore	Dora Thompson
Grace Curry	Phoebe Anne Hunter
John Jamison	Josephine Dore
George Washington Turner	Esther McRoberts Monroe
Dominic Le Maire	Mary Elliott

1882:

Nelson Warren	John Henry Weir Young, M.D.
Willis Alexander Hamilton	Ellen Kemble Pennington
Edward Conklin Travis	Richard K. Holdane
Sarah Lodge	Alexander McQuillan

1883:

Caroline Butterfass	Mary Hyde
William Birdsall	Josephine Nelson
Sarah Barton	Frederick Devoux Lente (Vestryman)

1884:

Charles Albert Purdy	Josephine Perks
Anne Green	Dorothea Scheidweiler
William Thurbickler	Eleanor Mary McRoberts
Alexander Hamilton (Vestryman)	Joshua Hazen Perry
Frederick P. James (Vestryman)	

1885:

Esther Blakely Birdsall	Maria Price
Lucy Haldane	Andrew C. Paulding

1886

Mary Ashcroft	John P. Shriver
Henrietta Thurbickler	Thomas Ashcroft
Maud McCullen	

1887:

Mary Anne Williamson	Maria Renshaw Harney
James Nelson McCormick	Phillip Sheridan Humphries
Maria Cornell	James H. Purdy
James Hulley	Norman Lawrence
Mrs. Blumenthal	

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1887:

James H. Haldane (Vestryman)	Mary Elizabeth Wyant
Louis F. Harting	Jennie Lawson Shriver
William Van Wyck (Vestryman)	Charles Ledwick
Margaret Anne Lente	Arthur Ireland

1888:

Robert John Jones	Charles K. Eastwood
Richard F. Kemble	John Edwin Atchison
Frederick Stephen Miller	James Van Voorhis
Robert B. Hitchcock (Vestryman)	(Buried in the churchyard of
William Edgar Mosher	St. Philip's in the Highlands).
Mary Magdalen Sloane	George Washington Purdy
Charles Gilmore	

1889:

Minnie Elizabeth Robinson	Leo Purdy
Robert Parrott Paulding	Bessie Monroe
John Campbell	Phinetta Lawrence

1890:

Mary Green Paulding	Mary Kemble Parrott
William Irving Paulding	(Widow of Robert P. Parrott).
(Vestryman)	Emeline Chester Knott
Bertha Green Hamilton	Abram Pratt Knott
Joseph Perry	George Rowtley
Henry Jaycox	

1891:

Emily L. Keenan	James Carter
Sylvester B. Allis	Chauncey Hulley
(Editor of the <i>C. S. Recorder</i>).	Alexander Trimble
Isabella McQuillen	John Butler
Laura E. Mead	

1892:

Royal Monroe	Martha Magdalene Eiler
Charles Sears	

1893:

Beulah A. Purdy	Gilbert Monroe
Mary McIver	Thelma Pilson
Mary M. Granville	John Robinson

1894:

Edward Higgins, Jr.*
Rosalie Lewis

Edward Higgins
Leroy Z. Collins

1895:

Walter Montgomery Arnold
(Corp. U. S. A.)
Dorothy Jones
Charlotte Garrison

Bessie Palmer
John Albert Amerman
(Vestryman)
Anne Jane Sears

1896:

James Hamilton
Sarah M. McCormick
John Edward Nelson
James Nutter
(Met death by falling from road
down the bank into Foundry
Pond).
Sadie Elizabeth Collins

Hugh Patterson
Joseph Higgins
George Garrison
Jessie Conklin
James M. Camp
Julia W. Spellman
Alexander Trimble
Melinda Wood

1897:

Robert Patterson
Emma Ladue
Irene Amerman†
Margaret Higgins

Orestes Cleveland
John Condit Pennington, M.D.
Elizabeth Parsons Paulding
James Brennan

1898:

Emma L. Avery
James Nathaniel Paulding
(Vestryman)
Helen Farmer
Elizabeth Greenwood
Sarah Delameter
Mary Eliza Lent
George Van Tassel

Henry M. Miller
Isabel Sloane Wheeler
Hester S. Amerman
Harry Van Tassel
Gouverneur Kemble II (Senior
Warden)
Wayne Williams
Julia Wood

*The above mentioned left Philadelphia on December 24th, 1892 to visit his parents in Cold Spring and was never heard of until his body was found opposite Cold Spring in the river on June 4, 1893.

†Irene Amerman was one of the most faithful and devoted members of the parish. For many years she sang in the choir, was a member of the Altar Guild, and was a conscientious teacher in the Sunday School.

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1899:

Betsy Eastwood	Henry P. Bisch
Maria E. Turner	John Dillon
William S. Wood	Ada Van Tassel
Maria Crassous	John J. Jones
William Blakely	Irving Schoudell
Jane Norris	Seymour Ellwell
John Peter Depew	George Scofield
Hiram Albertus Robinson	

1900:

Charles Nutter	Nellie Adams
Eva May Owen	P. Kemble Paulding
Jane Spalding	John Roach
Russell Robinson	Matilda Hall
Joseph Hawks	Frederick Henry Miller
Rhoda Jane Ellison	Mary Douglas Campbell

1901:

Edward Patterson*	Gertrude May Pugh
Frank Spellman	Alvin Eastwood
Charles Louis Adams	Hannah Rhodie
Paulding Theodore Wright	Mary J. Blakely
William Ireland	Alexander H. Jackson
Mary Kemble Lente	Joseph Caux
Jane E. Rusk	Carrie Wispell
Jeannette Spellman	Vernon Ireland
Frank Eiler	Harry Totten
Howard W. Coleman, Jr.	William Cunningham
Daniel Butterfield (Vestryman)	

1902:

Emma Phillips	George W. Haldane
Letitia Pilson	Robert Gray
George Youngman	Henrietta Van Tassel
Gilda H. Giesler	William Young, M.D.
John T. Metcalfe, M.D.	(Vestryman)
George Hamilton	Cora B. Cleveland
Edward Pickens	Emma Geisler

*Edward Patterson was one of the most attractive and promising of the younger members of the parish, and his death, occurring just at the age of manhood, caused wide spread sorrow. His funeral was one of the largest ever held in the church and was a witness to the esteem in which he was held.

1903:

Emily Warren Roebling
Caroline Mason
Eliza Gardiner
Mary Lydecker
Thomas Ashcroft
Ina Bell
Hazel Germond

Sarah J. Benjamin
Ellen Jones
Charles W. Bell
Eliza Dyos
William H. Ladue (Vestryman)
Julia M. Jaycox

1904:

Hatfield Stevens
Thomas H. Hamilton
William J. Smith
Harrison C. Travis
Daniel Birdsall
Alice Greenwood Ladue
James Gibson

William H. Jackson
Chester Neuman
Shepard R. Shriver, Jr.
Agnes Huestis
Mary E. Coleman
Hasbrouch Germond

1905:

Eleanor M. Roach
Charles Louis Miller
Emily Gray Birdsall
James T. Goodey
John McQuillan
Donald C. Best
Wilhelmina D. Young
Beatrice Paulding Freeman
Elizabeth A. Haley
Susan Briggs

Frank E. Terbush
Cecilia Dorothy Brent
Mabel Theresa Bell
Jennie Beatrice Bell
Lewis Birdsall*
Ivor Ruth Garrabrant
William Chester Southard
John Campbell, Brig. Genl. U. S.
Army. (Vestryman)

1906:

Maria Hamilton
Morris Engelbride
Peter Wood
Jane Elizabeth Tugnot
Electa Avery
Mary Louise Trimble
Elizabeth Cuthbert Taylor

Peter A. Robinson
Anne Hamilton
Cornelia Ferris
Caroline Livingston
Rodman Smith
Isaac Birdsall

*Lewis Birdsall was a prominent contractor of the neighborhood, and under his supervision was constructed a section of the Hudson River Railroad from the Main Street Crossing of the Village of Cold Spring to the Garrison Tunnel, a very difficult part of the Line to build. This part of the Railroad running from New York to Poughkeepsie was opened September, 1850.

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1907:

Hugh Hambly
Ellis H. Timm (Vestryman)
Gladys Brown
Annie Ralph
Isabella K. Whittaker
John Warren

Franklin George Brewer
Luke Higgins (Age 94)
(One of the oldest members of
the Parish, and one of the oldest
veterans of the Civil War).
Mary McKienon

1908:

Sarah J. Haight
William Dorn
Augustus Theodore Garrabrant
Mary Anne Higgins
Barbette Assmus
Bessie Ireland
Ella Amerman

Elizabeth Stude
Elihu Porter
Albert Haight
Henry Anderson
Henry S. Newell
Elizabeth B. Haldane

1909:

Charles G. Purdy
William Jaycox
Richard S. Shriver
May Alice Lowry
Alice Cecelia Ireland
Minnie Cole

George D. Thomas (Vestryman)
Sarah Crookston
Mary Warren
George Phillips
Grace Pilson

1910:

Nina Morse Cable
Howard K. Cable
Edward Baxter
Leon Grimont
James Preston Monroe
Irving Mosgrove
Dorothy Rundell
James Pilson*

Arthur Noble
Emily L. Haley
Julia Tillou Kemble
Robert K. Everett
Sophia Waite
Howard W. Coleman
Mary Manning
Owen Pugh

1911:

William W. Pope
Mary Henyan

Mary Scott
James Roland Byxbee

1912:

Martha J. Odell
Edna M. Greene
Albert Thomas
Annie Kesselring Rawlston

Horace J. Pugh
Mary E. Caux (Age 94)
William J. Foster

*Sexton for many years.

1913:

Henry L. Matthews
Everett Conklin
Webster Warren
Gouverneur Paulding
(Junior Warden)

Thomas Whittaker
Belle Nelson
William Henry Haldane
(Senior Vestryman)
Julia L. Butterfield

1914:

John Alexander Tait
Rachael Carmichael
Augustus R. Garra-brant

Sedgwick Barnett
Charles Miller (Senior Warden)
Oswald Haldane

1915:

Mary Monroe
Louisa Weiss

Catherine Trimble
Thomas Scott

1916:

Susan Van Tassell
George Nelson
Peter McCloud
Martha J. Eiler
James M. Winslow, M.D. (Vestryman)

Eleanor Elizabeth Berkheiser
Sarah J. McCaskie
Elizabeth M. Lath (Age 95)
(The oldest person in the
Records of the Parish).

1917:

Martha Shriver
Anne R. Cunningham
Melvin Conklin
Sarah Conklin
Isaac Van Winkle
(Rector of this parish for 17 years).

Samuel Condell
Rena Martha Jackson
Richard Giles, M.D.
(Vestryman)
Josephine Johnson
Richard Lewis

1918:

Paul R. Griffin
Henry Holdane
William J. Bailey

Mabel Jackson
Bertha C. Kniffen
Maud V. Jones

1919:

Ackley C. Schuyler
(Lost in River from steamer
"Trojan" on the trip from
New York to Troy).
Jennie Gent

William H. Kimmel
Edward Cunningham
Mytton Maury, D.D.
Sarah Fullaway
Sarah Goody

SERMON (in part)

IN MEMORY OF IRENE AMERMAN,
PREACHED BY THE RECTOR
ON THE SUNDAY FOLLOWING HER DEATH.

It is one of those mysteries which pervade all life, that in the providence of God I should have the opportunity (painful, yet of priceless benefit), of exemplifying to you what I mean by the thoughts I have tried to put before you. While I am speaking this morning of worship as the defence of the true life, my mind is full of a loss which not only this parish has sustained, but which is a loss most truly personal. In the life of her who on Wednesday last went to a life eternal, you may see what the church and her services and her work mean, as an approach to a communion and fellowship with God. For 20 years a member of the choir she did what she could in performing her ministry here, which was a ministry spent in giving back to God what she could find to give Him, out of that life which He had given her, Nothing ever interfered except her own illness or a home duty, with the part she played in the worship of this sanctuary, the blending of her voice in the joys of praise and thanksgiving, continually going to the throne of God from this place. The last time she left the house was to come to the House of God, too ill to be there, but impelled by a sacred conscientiousness to fulfil a promise and to perform a task which made her Lenten season rich with ripening fruit. At all times her offering in the choir has gone forth unceasingly, from a spontaneous love and loyalty for her church, in which she considered it not a duty only but a privilege to be found. In her ministry about the things of the altar, in the work of the Altar Guild, there was the same recognition of a sacred responsibility, the ungrudging expenditure

of time, the untiring and loving devotion in the care of what was associated with the highest form of Christian worship, the Holy Communion, to which she came with a constant and characteristic diligence.

But her influence is even of wider application. There are others who can join with me in the testimony of her constant devotion to the Sunday school where Sunday after Sunday and year after year she has quietly been gathering the lambs of God into His fold. There is no scene which I have loved more to look upon in my ministry here than a little group of those, who are really messengers of an unseen life, listening with keen interest, which their attendance Sunday after Sunday has shown, to stories and simple lessons of Him who took many little members of His flock up in His arms and blessed them with a benediction just as true to day, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." How many for ought we know have been brought to Christ by her love for them.

Dear friends what can we learn from lives which leave behind them in their pathway acts fragrant with a bloom which has been nourished and strengthened by fellowship with God? Chiefest, and best of all, the greatest life is the one which has worshipped God most and so served Him most. Our voice may not be heard along the street nor amid the most active labors of the world. We may not assume any leadership which entails prominence, but to be alive with the spirit of God, transfiguring the character through which God's own likeness shines, to be tender and patient in the claim of home ties, to be gentle and kind in the daily intercourse, to be ever active with a keen desire for a ready service, to have these spiritual gifts is to be great, for to have these is

to have Christ. To be faithful in that which is least is to possess a character, the lustre of which is not the brightest here but hereafter. This is the message which comes from a life which though having passed to a membership in the church triumphant is speaking still to us who as yet are not beyond the church militant. For the examples of all those, and for her's especially, who have lived and are living in the faith of Thy Holy Name we unceasingly thank thee oh God, beseeching thee to give us grace so to follow thy blessed saints in all virtuous and Godly living that we with them may be partakers of thine eternal kingdom.

SERMON

IN MEMORY OF ELIZABETH PARSONS PAULDING,*

PREACHED BY THE RECTOR

ON SUNDAY, NOVEMBER 24, 1897.

"The secret of the Lord is with them that fear Him."

Ps. 25: 14.

In these words the Psalmist touches a principle which may extend in its application to all life. That which belongs to God belongs to a certain extent to man, because God has created man in His own image and likeness; He shares with him His own divine life; He communicates with him in the language of the soul which is prayer; He utters His requirements by His own voice which is an active speaker, the messenger of the conscience. The secret of the Lord may be then, to a certain extent shared in by us all; that is the principle the Psalmist has in mind and asserts. God and man need not be strangers, there is a link which may bind them to one another with the cords of a man. God may be known; His influence may be felt; His love may be realized. There is a personal sympathy, a personal

*Elizabeth Parsons Paulding died Oct. 19, 1897. She was a devoted member of her Church and her death was a great loss to the Parish.

interest, a personal care which dwells behind His connection with the world. That is the secret; it is the bond of union which lies in the consciousness that God and we ourselves possess something in common; a hidden life growing and developing as we find our spiritual requirements are acknowledged and satisfied.

Brethren, there is a secret to every life. It is not the secret of an act full of regret, not the failures which have produced pain, not the mistakes which have stung, nor the weaknesses which have made us feel a little shame; these we keep behind the closed door; these we mean shall be veiled in mystery to all except ourselves and to Him "unto whom all hearts are open and from whom no secrets are hid." But there is a secret which is in every life and which is being continually communicated to the little circle in which we live and influence. That secret is the purpose of our lives, the expression of the character which is at the back of it, the thoughts, the feelings, the passions, the desires, the intentions, the impulses. These are all enfolded deep down in the hidden purpose and meaning of our lives; they serve as the motive force back of it. The greater the life the finer its purpose; the more noble the conception the more comprehensive its desire to be active in the service of God; the more cognizant of the duties and the responsibilities of life the truer, deeper, and more sacred the appreciation of God's claim upon our love, our sacrifice. Away out of sight from the ordinary gaze, reserved alone for the sympathetic and appreciative eye is the great heart beating, the great love acting, the great thoughts pouring out their tonic for life's best exercise.

It is such things which lie at the basis of all friendship. Friendship is made by fellowship, and fellowship originates in the interest of the secret, which

gives to it a quality fresh and vigorous. It is the secret in the lives of two friends which provides the material for a sweet and lasting communion, filling the companionship with renewed joy. The shallow, empty, selfish life, the life which floats along upon the tide of popular opinion, which gives little and demands much, such lives are friendless. You probably know such, you can count them on your fingers; and the reason is because there is little depth, no far-reaching and inspiring motives, no hidden strength of character, no exalted aims, no secret and yet vigorous gifts worth searching for, no treasures wrapped up in the hidden chambers of the soul to evoke the latent gifts of others.

It is then, it seems to me, the secrets in our lives which draw us to one another; and that secret I understand to be in the purpose and the intention and the character of the life. The curiously expressed idea that others really know us better than we know ourselves is in a measure true, but only partially true. We may become so familiar with ourselves as to lose sight of our secret capabilities, yet at the same time, no one knows the hidden mainspring of our lives which governs the whole machine of our actions, our deep-seated feelings, our struggles with sins we had nothing to do with, the failures in the committing of sins for which we cannot blame our oblivious ancestors, the reason for personal peculiarities which cannot be disguised, and the motives which do not belong to the world and merit no criticism, these are beyond the just estimate of the casual observer.

I think now that I have gone far enough to suggest the meaning, as I understand it, of God's secret. God's secret is God's purpose, His plan, His will, His intention. It is God's life, in other words, it is the means of communicating Himself to you. His

life embraces all life, His secrets are manifold. The very depth of His character, and the mysteriousness of His ways provide the claim for your personal friendship. Deep waters are those which are the most interesting to explore. There is one line along which this friendship and fellowship must develop, and that is fear. God is only known to those who fear Him, for God is only known when He is loved, and fear begets love. The loss of fear is the beginning of the loss of respect. The basis of Christianity is fear. The fear which love casts out is terror. The "fear not" which ushered the religion of Jesus into the world and which was on the lips of Christ and His angels afterwards, was the unwise presence of grave apprehension. What the Psalmist means to imply is that all religion which is the source of fellowship with God must be based upon fear which is reverence. No intercourse can be lasting without the maintenance of respectful regard, which is the source of reverence. Love must precede respect, therefore love lies at the back of reverence. Christianity is the only religion which has established an intercourse between the founder and the follower, and that makes it the supreme and only real religion of the world. It is based not upon terror, but upon love. Love made it, love keeps it. Fear is its inspiration, because fear is the outcome of reverence.

The religion of the ancient world in the folk lore of Rome, or the literature of Greece, or the hymns of India, contributes the picture of the trembling devotee in hopeless terror at the enormity of his offence, before the offended God. In halls, in temples, in groves, and on hills were altars erected to unknown Gods, ignorantly worshipped because impersonally worshipped. The God of the Christian is a knowable God, "who has pity for our sorrows, com-

passion for our weaknesses, and pardon for our sins"; but unknowable to those who do not approach Him in the reverent attitude of personal love.

The way then of finding out God is just exactly the way of finding out your best friend, look for His character and make your interpretation in the reverence of your regard. Reverence is at the base of all human friendship, and all human friendship must have its super-structure erected upon the foundation of the knowledge of the character which evokes the love.

The material which made the building of the friendships you have, was by the learning of the secrets of the lives you cherish. You learned them when they could help you with your burden; you learned the source of their strength which bore them along in spite of obstacles; you learned the deep things of their lives; you learned to admire them as you saw finer and finer qualities coming to the surface; you learned the ammunition with which they fought their battles; you learned the evidence of Christianity by the strength which it supplied. While your reverence lasts for them you will go on learning, you will go on loving. The only thing which will destroy the knowledge and the love would be the destruction of your reverence, the removal of a fear, a just and proper regard which is the harbinger of familiarity and generally the destruction of friendship. So you see on principles which govern all human intercourse, how deeply true is the song of the Psalmist, that the secret of the Lord is with them that fear Him. You cannot love a person that you do not stand a little in awe of, not the awe of terror that isolates, but the awe of love that stimulates. It is the presence of this which makes you ardent in the desire to express your love and keen in the watchfulness not to offend by oversight or mistake,

and studious to grasp every opportunity to be a very present help in all times of conflict and trouble.

It is these things, dear brethren, which should enter into your friendship with God. The province of fear is the carefulness which proceeds from love, the patient exercise to try and find out God's secrets and to intensify through those very secrets your personal relationship with Him. He will let you into His secrets as you are prepared to receive them; He will enable you advance to a closer companionship as you give evidence of your worthiness for it; He will tell you of His unfailing and unending love as you are capable of loving in return. That is the secret about Himself which He has been trying to unfold since the world began. But the world will still insist in seeing fate first, or cold, inflexible law, or injustice, before it will look for love. The incarnation was intended to be a revelation of God's secret, the essence of His character. Christ embraced the thought, the desire, the purpose, the will of God; all of which was lodged in a personal longing for the manifestation of His friendship and His love. The plan for you to advance, in learning only those things of God which shall be revealed to sympathetic lives, is in the reverence of His claim and its conditions. He will unfold His character as you open your hearts and make them receptive. When you know God's secret, the scheme by which He governs the world, the method by which He governs your life, you will know God. You will know Him as you make your hearts and lives fit for the indwelling of His presence. You will know His inmost nature which is love, as you respond in sympathetic unison to it. By the communication of His desires in the secrets of your own lives you will learn of God best when your reverential regard for Him reaches its highest exercise in worship, in the secret place of God's Holy Temple,

the dwelling place of the Most High, and in the intercourse of prayer, where God and the soul meet not as strangers, but as friend speaking face to face with friend. And not only speaking, but in giving which is the essence of worship, the giving of time, of love, of self.

“The secret of the Lord is with them that fear Him.” Let that assurance be the motive of your religion. Learn by the deep-seated character of your affections the things which God has reserved for those who are worthy to receive them. Meet hopefully and confidently the tangles of daily experiences; accept, courageously, the times of conflict and welcome heroically the moments when every fibre of your being is meeting its severest test. By these things God is unlocking the doors into His secrets, He is opening the storehouse of His treasures, the secret of His strength, the secret of His sympathy. He is watching by them your loyalty, your fidelity, and your love. He is learning the nature of your profession. He is sifting the character of your promises; He is deepening your need, so that in the creation of it as a true friend He may have the pleasure of coming to meet it.

Dear people, there are lives which are doing these things, which are living in the atmosphere of a sacred fellowship with God. They are desirous of finding out the best way to get beneath the surface of things and strengthen the ties which shall bind their lives to the life of God. It is this fellowship with God, the consciousness of His continual presence, the reality of His existence in the world and His providential connection with those who reverently accept the preciousness of His love, creating that influence which invariably pervades and acts upon the lives of those who possess it. It is not because their faith is so strong, it is the conscious com-

munion with God which makes their faith.

I am led to these thoughts to-day by the influence of a life to which the secret things of God belonged, because of the fear and the love which cemented it to Him. We as a people, as a parish, and I as an individual, are the poorer to-day for the loss, the greatness of which we feel the more keenly as the passing days reveal with ever-freshened intensity the influence of the absence it brings. That greatness is enshrined in the evidence so true to those who now can prize the experience of having seen and known that personal love for God, which gave the life it beautified, to God, to be guided and used for His purposes where He had placed it. The light of such a life cannot be extinguished by the removal of the earthly vessel by which it shines; the afterglow lingers to tinge with the color of its influence the spot which has been beautified by its presence.

There are lives brought by the circumstances of their occupations into more or less conspicuousness, entailing a continual and active touch with busy throngs. They have an influence, the influence of notoriety or of public importance. They create an impression which is one passing quickly across the path of the social gaze. It stirs and stimulates by its uncommon qualities, but like the fleeting meteor, leaving its fiery trail, the light of moral splendor flashes for a time in its hasty flight, the busy world is arrested, watches its beauty for a while, and then goes on engrossed afresh in the demands of life.

There are other lives placed in a community away from the rush and bustle of the world's busy centers, able by the character of the environment which surrounds them to identify themselves with the lives of those they come in contact with. Such lives become en-

wrapped in other lives and shine on like fixed luminaries in the experiences of those they have influenced. It is that identification with and the establishing of one life in the experiences of another, which makes the loss we feel so keen and comprehensive. It would be hard to find a single one to whom this place may be called home, who has not come within the influence of a personality filling the atmosphere in which it lived and moved, full of the sweet fragrance of its divine desires through which the love and the life of God shone, with a radiance coming forth from the possession of the ever abiding presence of God, and has not felt instinctively better for the human testimony of a divine power which controlled it.

We yield God praise to-day for the virtue declared in all His saints and especially for the gift of a character and a life which wore the expression of strength which came from its secret connection with God. That which came to screen it from active social contact was not allowed to hinder it from exercising a sweet interest in the pleasures and joys of those of more vigorous health, assuming the share it bore in the faithful discharge of duties committed to it. Her heart was ever open to cheer and to inspire; her mind was ever receptive as a sympathetic listener to the aims and aspirations of those who went to share with her their cherished plans. Her hand was ever ready to convey the encouragement with which her buoyant and hopeful nature was ever full. Important needs never escaped her gracious attention to them and her generous support. Her whole life was eager to find the necessities for the supply of a word of courage, which those worthy of her confidence, always received. She was ever watchful for the chance to exercise some loving act in the remedy of distress and in the relief of pain.

Her thoughts were continually turned in the direction away from herself to others. I never could get her to talk much about her own sorrows, she would so simply, because so naturally, pass on to search out the difficulties which others were meeting. Her own seemed to ingross her but little.

Her home life was the reflection of her church life. There she so lived that "one might take knowledge of her that she had been with Jesus." It was in her church life that I perhaps knew her best; there it was "that we took sweet counsel together and walked in the house of God as friends". To her the church was not merely an institution, it was the means of a personal contact with a living Christ. She gave to its call the best of her time and consecrated, if possible, the freshest moments of the day for meeting her Saviour in communion in the Holy Eucharist. Her desire for the bread of life was no less than a longing. She sought earnestly to drink the cup of salvation. If denied them it was from some urgent and unavoidable necessity. The word of God was to her both quick and powerful. It was not for criticism, it was her daily light on her daily path. She made it operative in all temporal concerns; it was her constant strength in her heroic battles with sorrows and with suffering. It was the support of her unchangeable faith and the foundation of her immovable conviction. It was the mainspring, of her blameless life; so real and true in her appreciation of its sacred messages; so consistent in every principle, so pure and loyal in every profession; an ever abiding witness to the unfaltering and unflinching character of her response to God's sweet and clear toned voice. She found in that voice her guide through many a tortuous path of God's mysterious ways. And in passing from the partial light which sees God only by the eye of a pure and undimmed faith,

she went forth to meet her pilot face to face, who though unseen she had given up her life to, to be led unflinching to an eternal home of rest and peace.

Her criticisms when she made them, were just and tender. I never found them mingled with the gall of harshness, or bearing the sting of uncharitableness. Her face was ever turned away from the desire to believe what put an unfavorable aspect upon some friend or acquaintance. No one in her presence dared or cared to indulge in the uncharitable and spicy tale which would involve the disdain of a human life. Her message was convincing though a silent speaker, that "love thinketh no evil."

Dear people, this is the life which God has given and taken for our example. Our gratitude for it is the perpetual witness of it to the most certain existence of God, for we have seen one who shared His companionship.

The other day as we bore her to that sleeping place where those you have loved and lost fill earth with some of heaven, to give to God that through which His own image had shone, we felt there was something we could take and keep, for it belonged to us, a memory ever fresh for our daily inspiration, ever plain for our daily guide, and ever fruitful for our imitation, a pure evidence that the secret of the Lord may be open and manifest to those who fear Him with a sincere reverence and an unflinching truth.

Defend and sanctify to your own life pilgrimage the example of one who bearing in her life the testimony of fidelity in the service of God, has left the inspiration of her faith, the evidence of her love, the illumination of her hope, and the quickening influence of her life; the sum of which has been fruits, good and powerful, the rich harvest of an experience full of the rich treasures of a fellowship with God.

Let it convince and enable you, let it attract and impel you to seek for the source of its beauty in the deep things of God. Let it be a prophecy, clear as the trumpet tone, of the kind of spiritual lives that shall make this parish of ours strong in the record of God; the expression of a love for it not in word only but in deed, manifested by your personal presence in the hours of the Church's devotion, the best evidence of a true-hearted zeal and an ever abiding sense of the precious knowledge of the secrets of God.

AN APPRECIATION

IN MEMORY OF EDWARD PATTERSON,
WRITTEN BY THE RECTOR.

The death of Edward Patterson has brought a crushing blow not only to those who were nearest to him, but has caused the deepest pain to his wide circle of friends. All who knew him, and knew how much there was in him to love, loved him, and it was not long before those who met him for the first time grew to love him.

The tribute which has been shown in ways more marked and far-reaching than is generally shown to the memory of young men, is the most potent testimony to the noble qualities of his character. His nature possessed that rare commingling in youth—a boyish freshness, with all the ardor and zeal it keeps the young life supplied with, to which was added the traits of a ripe, mature, manliness, and a keen sense of life's responsibilities which are brought with the assuming of manhood. His heart was pure and undefiled. He had a gentle, genial, honest, ingenuous manner that won everybody to him. As he grew nearer the time when youth opens out into the ways and labors that men discharge, there was no evidence of conceit, or arro-

gance. He preserved the simple, unpretentious ways of his younger days. As he grew older his purpose was to advance in the knowledge of the calling he had selected, and to make the most out of the life his God had given him. With his soberness of feeling, with his high sense of right, with his deep conscientiousness, there was nothing unnatural or sanctimonious. He lived out the truth which often escapes the notice of men, and especially those who are young, that the maintenance of Christian principles, the perseverance in Christian duty, the courageous confession of Christ, make the highest form of manhood, bringing no depression or gloom to the proper desires of youth, but creating a character which is most lasting in the love it leaves in a hallowed memory. The way that this high-minded, pure-hearted Christian youth lived his life, filling the hours for work with the highest integrity, putting his best efforts into his labor, and yet keeping a place and time, to be set apart, for his religious duties, shows how possible it is for young men to keep in touch with all the legitimate pleasures, amusements and common interests of life, and still maintain the uppermost place reserved for God and the soul and for all religious observances. The pain that comes to all who are mourning this young life, called away in the bloom of manhood is in realizing that the face of this noble-hearted youth shall be seen no more. It is in being deprived of his gentle, genial, kindly ways; in missing his bright, happy presence; in losing the charm of his simple, natural, noble disposition; but, chief of all, that the life and places through which he walked must be without the strong influence he exerted, for all that was pure, lovely and of good report upon the lives he came in contact with.

The finger of God has touched him, and so he sleeps, but only to await the summons of the Master, he bore his colors for, on the Resurrection day and then to awake to brighter, holier, nobler tasks in that larger, richer, higher service God has in store for those who have made their goal His service here.

Cold Spring, Feb. 27, 1901.



ERRATA

Because of the delay in the publication of this book, for several unavoidable reasons, the effort made to expedite the printing of it resulted in some errors remaining unperceived in the text. An apology for these is here given:

Page	Line	For		read	
4	2	For	<i>were</i>	read	<i>was</i>
5	12	"	<i>its</i>	"	<i>their</i>
7	9	"	<i>county</i>	"	<i>counties</i>
16	16	"	<i>Bartow</i>	"	<i>Bartoll</i>
28	9	"	<i>1868</i>	"	<i>1867</i>
29	32	"	<i>1869</i>	"	<i>1868</i>
35	22	"	<i>1860</i>	"	<i>1850</i>
63	2	"	<i>Truesdall</i>	"	<i>Truesdell</i>
64	4	"	<i>Tillon</i>	"	<i>Tillou</i>
64	6	"	<i>Husted's</i>	"	<i>Huse's</i>
72-73		"	<i>Lent</i>	"	<i>Lente</i>
98	5	"	<i>1899</i>	"	<i>1889</i>
98		The list of vestrymen from the beginning of the parish, with their years of service, should include the names of Gouverneur Kemble 1899-1913, and C. Seton Lindsay, 1910-1914.			
120		To list of memorial tablets, add James Nathaniel Paulding, born 1833; died 1898.			
153	2	For	<i>1915</i>	read	<i>1910</i>
154	20	"	<i>21</i>	"	<i>31</i>
165	12	"	<i>1916</i>	"	<i>1915</i>
168	4	"	<i>spring</i>	"	<i>springing</i>
168	29	"	<i>Brethern</i>	"	<i>Brethren</i>
172	32	"	<i>to</i>	"	<i>of</i>
174	30	"	<i>of</i>	"	<i>in</i>
177	27	"	<i>life</i>	"	<i>like</i>
178	12	"	<i>noisome</i>	"	<i>noiseless</i>

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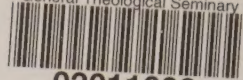
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